Scattered Pearls

Selection during the perusal of interesting events, scholarly, knowledgeable and beneficial points.

Maulana Muhammad Yunus Palanpuri
S/o
Maulana Muhammad Umar Palanpuri

Vol-5

Part 8-9



DARUL-ISHAAT
Karachi-Pakistan.

SCATTERED
PEARLS

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volume 5
Part 8 & 9

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بسم اللہ الرحمن الرحیم

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Praising the Noble Prophet صلی اللہ علیہ وسلم

رحمت بارگاہ رسالت بھول جانے کے قابل نہیں ہے
کیسے کیسے عنایت ہوئی ہے یہ بتانے کے قابل نہیں ہے

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پاس آنے کے قابل نہیں ہے دور جانے کے قابل نہیں

دولت درد دل دینے والے حوصلے ضبط غم کے بھی دیدے
ناتواں ہے مریض مدینہ غم اٹھانے کے قابل نہیں ہے

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سامنے کونسا منہ لے کر جائیں منہ دکھانے کے قابل نہیں ہے

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اور حکم ہوا روز محشر یہ جلانے کے قابل نہیں ہے

ہر نفس تیرے لطف و کرم کی ہے یہ محتاج دونوں جہاں میں
امت مصطفی میرے مولی آزمانے کے قابل نہیں ہے

دیکھ کر میری پتھرائی آنکھیں قافلے والے کہنے لگے ہیں
چھوڑ دو اس کو شہر نبی میں اب یہ جانے کے قابل نہیں ہے

اک نظر اے تمنائے ہر دل جانب یونس دل شکستہ
سر جھکائے ہوئے آگیا ہے سر اٹھانے کے قابل نہیں ہے

Azan - a voice that reverberates all over the world

Azan is a voice that reverberates all over the world. According to one report, when in eastern Indonesia the Azan for the *Fajr* prayer is given, thousands of *Muazzins* proclaim the unity of Allah Most High and the apostleship of Sayyidina Muhammad ﷺ. Then this blessed call makes its way to the western islands of Indonesia. After approximately one and a half hours, the sounds of *Allahu Akbar* travel all over Sumatra, but already before that, the Azan is given in the mosques of Malaya, and then, within the next hour, it is given in Dhaka, too. According to the report, before the Azan comes to a stop in Bangladesh, it begins in Calcutta and then moves onwards to Mumbai. Thus all of India is being reminded of Allah's being One and Sayyidina Muhammad ﷺ being His messenger. According to the report, the Azan Timings in Sri Nagar and Sialkot are the same. It takes around forty minute for the Azan time to travel from Sialkot to Karachi, Quetta and Gwadar. Thus the whole Pakistan reverberates with *Allahu Akbar*. Already before that, the Azan is being given in Afghanistan and in Muscat. The time difference between Muscat and Baghdad is around one hour. The Azan then travels through Saudi Arabia, Yemen, UAE, Kuwait, and Iraq. The time difference between Baghdad and Alexandria in Egypt is also around one hour. During this period, the Azan is being given in Syria, Egypt, Somalia, and Sudan. The time difference between Alexandria and Tripolis is about one hour, too. During this period, the Azan is being given in North Africa, Libya, and Tunisia. According to the report, it takes the Azan around nine and a half hours to travel from eastern Indonesia to the eastern shores of the Atlantic. Even before it reaches there, the Azan for *Zuhr* is being given in eastern Indonesia. When it is in Dhaka time for *Zuhr*, the Azan for *Asr* is given in Indonesia. This goes on for perhaps one and a half hours, and then it is time for *Maghrib* in eastern Indonesia. Even

before the Azan reaches Sumatra, it is time for *Isha* in eastern Indonesia... According to the report, not a single second passes on this globe during which the *Muazzins* do not proclaim Allah's greatness, His unity and the apostleship of Sayyidina Muhammad ﷺ.

Reverence for the Haramain Sharifain

Once Salim رحمه الله, Sayyidina Umar Farooq's رضي الله عنه grandson, went to Makkah. Near the Holy Ka'bah, he met Hisham bin Abdul Malik, who happened to be sovereign at that time. He greeted Salim رحمه الله with *Salaam,* and said: 'Is there anything I can do for you?' Upon this, Salim رحمه الله said: 'Hisham, here right in front of the House of Allah, I feel ashamed of mentioning my needs to anyone else but Allah. Reverence for Allah demands that at this place one should ask from no one else but Allah.' Hearing this reply, left Hisham speechless. By chance, both Hisham and Salim رحمه الله happened to leave the Holy Mosque at the same time. Hisham wen over to Salim رحمه الله and said: 'If there is anything I can do for you, then please let me know.' Salim said: 'Hisham, you tell me, what should I ask of you: Something pertaining to faith or something of this world?' Hisham knew very well that Salim was one of the most prominent spiritual figures of his age, so he said: 'Ask of me something pertaining to this world.' Salim said: 'I not even ask my Creator and Lord for worldly things, so how could I ask you!' Upon this reply, Hisham turned away, dejected.

Indeed, those who are aware of how to ask from their Lord, will never stoop to ask from anyone besides Him.

Some *Mashaikh* left for Madinah Munawwarah on foot. When asked why they did so, they replied: 'A runaway slave does not return to his master's home riding. If we had the strength to do so, we would come crawling.'

When Khalifah (Caliph) Umar bin Abdul Aziz رحمه الله was about to pass away, some people thought of burying him

under the green dome (of the Noble Prophet's ﷺ mosque). When Umar bin Abdul Aziz رحمه الله heard about this, he intervened and said: 'My being buried next to the Noble Prophet ﷺ would be a matter of great disrespect. I am simply not worthy of being buried so close to him.'

Etiquettes of reciting the Holy Qur'an

The etiquettes of reciting the Holy Qur'an are of two kinds: outward and inward. Outward and inward etiquettes are mentioned in detail below:

Outward etiquettes:

1. One should have *Wudhu* (ablution), sit facing the *Qiblah* and use *Itr,* if possible.
2. While reciting the Holy Qur'an, one should wear clean clothes.
3. One should not sit at a place where people's movements are obstructed, or where there is apprehension that anyone's back might be towards the Holy Qur'an.
4. One should keep the Holy Qur'an on a pillow, a stand or another elevated place.
5. One should commence the recital with *Ta'awwuz* and *Tasmiyah.*
6. If during one's recital, one happens to begin a new Surah, then there is no need to recite the *Ta'awwuz* again. One should just recite the *Tasmiyah.*
7. If one commences one's recital with Surah Tawbah, then one needs to recite the *Ta'awwuz.* As far as the *Tasmiyah* is concerned, one has got both options: one may recite it or leave it.
8. If one comes across Surah Tawbah during one's recital, then there is no need to recite the *Ta'awwuz* or the *Tasmiyah.*

9. If the people around one are engaged in other activities, then one should recite in a low tone.
10. If one happens to be alone, then one should recite aloud. But if there is apprehension that reciting aloud might trouble others, then one should recite in a low tone.
11. While reciting aloud one should not keep one's hand on one's ear or temple, as singers are prone to do.
12. One ought to recite the Holy Qur'an according to the rules of *Tajweed.* Each letter should be pronounced properly, with all its characteristics.
13. One should recite the Holy Qur'an as slowly as possible - that means with *Tarteel.*
14. One should regard the *Ramooz -e- Awqaf* (i.e. the indications where to stop and where not to stop.)
15. One should try to recite the Holy Qur'an as melodious as possible, that means with proper intonation and fluency, but one must avoid reciting it according to musical tunes. Reciting the Holy Qur'an as though it was a song is a sign of disrespect.
16. When coming across an *Ayat* (verse) of mercy, one should invoke Allah's mercy, and when coming across an *Ayat* (verse) stating Allah's wrath and punishment, one should invoke Allah's forgiveness.
17. Looking here and there while reciting the Holy Qur'an is also a sign of disrespect.
18. While reciting the Holy Qur'an, one should not touch one's feet. One should also not play with one's clothes or anything.
19. When turning the pages of the Holy Qur'an, one should not wet one's finger with saliva.
20. One should avoid picking one's nose while reciting the Holy Qur'an.

21. One should not talk to anyone while reciting the Holy Qur'an. If it is absolutely unavoidable, then one should first complete the *Ayat* (verse) one has been reciting. It would be better to complete the whole *Ruku*. Then, before resuming one's recital, one should recite *Ta'awwuz* and *Tasmiyah*.
22. When coming across an *Ayat* mentioning punishment, one should try to cry.
23. Upon reciting an *Ayat* (verse) calling for *Sajdah* (prostration), one should perform *Sajdah* immediately. If one cannot do that, then one should do so as soon as possible. This is the due right of the *Ayat* (verse).
24. When one is tired, then one should discontinue one's recital. It is better to recite when one feels fresh and inclined.
25. It is a *Sunnah* (practice) of Allah's Final Messenger ﷺ to make *Dua* (supplicate) upon completing the whole Qur'an.

Inward etiquettes

The inward etiquettes of reciting the Holy Qur'an are mentioned below:

1. One should keep in mind the greatness of the Holy Qur'an.
2. One should keep in mind the greatness of Allah, the One Whose words one is about to recite.
3. One should keep one's heart clear from irrelevant thoughts and devilish instigations.
4. One should ponder over the meaning of what one is reading and rejoice therein.
5. One should try to make one's feelings in accordance to the *Ayaat* (verses) one is reading, that means if one is reading an *Ayat* (verse) stating

Allah's punishment, then one should try to develop feelings of fear.

6. One should imagine that one is directly addressed by Allah, and one's listening should be as attentive as possible.

Signs of disrespect towards the Holy Qur'an

There are many kinds of disrespectful behaviour towards the Holy Qur'an. Every Muslim must the utmost to avoid all kinds of disrespect.

1. Touching the Holy Qur'an without ablution is a sign of disrespect.
2. Touching any *Ayat* (verse) written in a book of *Tafsir* or any other book without ablution.
3. Not to remain silent when one hears the Holy Qur'an being recited somewhere.
4. Keeping any other book on the Holy Qur'an, even though it might be a book of *Hadith* or *Fiqh* (Islamic Jurisprudence).
5. Keeping one's glasses, pen, cap, *Tasbih,* etc on the Holy Qur'an.
6. Spreading one's feet towards the Holy Qur'an.
7. Keeping the Holy Qur'an at a lower place while being seated on a higher place.
8. Keeping the Holy Qur'an at a place where people might turn their back towards it.
9. Touching one's feet or picking one's nose while reciting the Holy Qur'an.
10. Reading the holy Qur'an while lying, unless one has a valid legal excuse to do so.
11. Smoking cigarettes or *Huqqah* (Hubble bubble) or chewing tobacco while reciting the Holy Qur'an.

12. Reciting the Holy Qur'an for the sake of blessing in any unlawful business, or asking others to recite the Holy Qur'an for this purpose.
13. Entering the toilet while wearing a ring inscribed with words or letters of the Holy Qur'an.
14. Throwing newspapers or magazines containing Qur'anic *Ayaat* (verses) on the ground as though they were any ordinary paper.
15. Using newspapers or magazines containing Qur'anic *Ayaat* (verses) as table spread.
16. Spreading one's feet towards calendars, calligraphies or books containing *Ayaat* (verses) of the Holy Qur'an.
17. Writing Qur'anic *Ayaat* (verses) on monograms and gifts, if there is apprehension of disrespect.
18. Writing the Holy Qur'an is such designs or calligraphies that the reader is hardly able to decipher them, or that he is likely to read them incorrectly is a great sign of disrespect.
19. Burying the Holy Qur'an along with the deceased.
20. Throwing old, torn pages of the Holy Qur'an into regular garbage. If there is need to dispose of such pages, then one should collect them and put them into a river or the sea.
21. To take any open, uncovered piece of paper on which *Ayaat* (verses) of the Holy Qur'an are written into the toilet. However, if such a paper is sewn into leather or sealed into silver (in the shape of an amulet or *Ta'weez*), then there is nothing wrong with that.
22. Burning the Holy Qur'an or any of its pages, thinking of it as worthless.
23. Beginning any frivolous gathering with the recital of the Holy Qur'an.

24. If a person has recited the Holy Qur'an and then thought that any other person (who has engaged in any mundane pursuit) has obtained anything better or more worthwhile, has shown tremendous disrespect towards the Holy Qur'an.

The blessings of treating one's parent's with respect

Among the Children of Israil, there was an orphan who would not do anything without asking his mother first. This orphan owned a beautiful cow. Most of his free time, he spent attending to this cow. Once an angel in human disguise came to him and asked him whether he would sell him the cow. When the orphan asked how much he would get, the angel mentioned a very petty sum. The orphan then went to his mother to ask her for advice, and she told him to refuse. The angel then stated a higher price, and again the orphan went to ask his mother, and again she told him to refuse. The angel kept increasing his offer, and the boy would each time go and ask his mother for her opinion, and each time she told him to refuse. Finally, the boy felt that his mother does not want the cow to be sold. He then told the angel that the cow cannot be sold at any cost. The angel said to him: 'You are very fortunate indeed to ask your mother regarding all that you do. Soon someone will come and ask you to sell that cow. Then make sure to state a very high price.'

Almost at the same time, one man from among the Children of Israil was murdered in cold blood, and by chance the people had received the order to sacrifice the cow that belonged to the orphan (in order to find the murderer). When they came to him and asked him to sell the cow, he said he would sell her for her weight in gold. The Children of Israil paid him the amount. In Tafsir-e-Azizi and Tafsir Ma'alimul Irfan fi Uloomil Qur'an comes that this was the result of his respect towards his parents. Something similar has been mentioned in Tafsir Tabari.

From this is learnt that treating one's parents with love and respect bears fruit in this world, too.

There was a youth who was extremely devoted to his parents, ever eager to serve them and to wait upon them. When his parents had grown old, his brothers suggested that they should divide their parents' estate during their life-time, so as to avoid disputes afterwards. The youth said: 'You can divide the estate amongst yourselves; I only want to serve my parents.' His brothers were delighted to hear that, and gladly put him in full charge of looking after his parents. The youth would labour throughout the day to make a living, and at night he would wait upon his parents, and look after his wife and family, too. This continued until his parents passed away.

Once at night, he saw in his dream that someone called out to him: 'O young man! You always served your parents well and treated them well. They were indeed pleased with you. Go and look under such and such rock. There you will find a Dinar. Take that Dinar, for it is blessed.' Upon waking up, he went to the said rock, found the Dinar and picked it up. On his way back, he passed by a fish-monger. He thought: 'Why not buy fish for dinner tonight?' He then purchased a big fish from the Dinar he had found. When his wife cut the fish to clean and cook it, she found a large diamond in its stomach. When the young man saw the diamond, his happiness knew no bounds. He took the diamond and sold it in the market, and the money he got for it was more than enough to last for a whole life-time.

Our elders and respect for parents

Imam-e-Azam Abu Hanifah رحمہ اللہ had immense respect for his mother. Whenever his mother needed to enquire about any religious issue, she would go to an elderly friend of hers. Once it happened that the Imam and his mother went somewhere together. The Imam had his

mother mount the camel, while he himself led it by its nose-string. Wherever they passed, they people would immediately make way for him, and stand aside, greeting him with utmost reverence. Thus they went to the elderly lady from whom the Imam's mother used to make enquiries. Quite often it would happen that the lady did not know the answer, so she would secretly ask the Imam for the reply. The Imam would then, with voice subdued, tell her what to say, and she would merely repeat aloud his words in front of his mother. However, the Imam's respect for his mother and her preferences, as well as his own humility prevented him from revealing this secret for as long as she was alive. It was this immense respect that made him Imam-e-Azam.

To sum up

Respecting one's parents is a sacred duty, but when they have past the prime of their youth, when they have become old and weary, it becomes so even more. This is the time when children should look more than ever after their parents, lest indifference on part of children becomes heartache for parents. When parents depend on their off-springs' kindness and mercy, then children must avoid everything that would grieve their parents, whether it be words or actions. This is the time when they ought to remember their own childhood, when they would not have been able to survive without their parents' love and affection. They should think of the time when they were not able to cover their naked body, when they were not even able to turn around in their beds, when they were not able to feed themselves, or clean themselves. It was in this state of extreme helplessness when they were sheltered by their fathers' affection and their mothers' love. Only a mother is loving enough to first feed her hungry child before she attends to her own needs; it is only a mother who first gives her thirsty child a draught of milk or water before she quenches her own thirst, who first puts her child to sleep

before she sleeps herself. Only a mother cleans her son's shoes with her scarf, only a mother puts on her child's shoes with her own hands... Today has come the time to return this kindness. Children must love, respect and honour their parents. The Noble Prophet ﷺ said:

الجَنَّةُ تَحْتَ اَقْدَامِ الاُمَّهَاتِ

'Paradise lies beneath mothers' feet.'

And elsewhere he ﷺ said:

رِضَى الرَّبِّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ

'The Lord's pleasure lies in the father's pleasure and the Lord's anger lies in the father's anger.' (Mishkat, vol.2/419)

To be honest, no matter how much children serve their parents, they will never be able to return their favours to them. Even if they would turn the whole universe into delicacies, and feed these delicacies to their parents - one morsel after the other, even then they would not have been able to pay for the milk with which their mothers had nursed them.

Once a saintly person was asked about the difference between a son's love and a father's love. The saint replied: 'When the son is ill, his father prays for his speedy recovery and longevity. He would even happily give up his own life, if he could thus extend that of his son. On the other hand, when the father falls ill, and there is no hope that he will ever recover, his son prays: O Allah! Call my ailing father back to You.' Isn't it strange how faithfulness is rewarded by ungratefulness? May Allah give us the strength to serve our parents well.

Students should have an unquenchable thirst for knowledge

Don't be afraid of travelling for the sake of knowledge

Sayyidina Abu Said Khudri رضی اللہ عنہ related that the Noble Prophet ﷺ said: 'A believer's thirst for knowledge is not quenched until he reaches Paradise.'

Sayyidina Isa علیہ السلام was once asked for how long one should acquire knowledge. He replied: 'For as long as you are alive.'

Said bin Musayyib رحمہ اللہ said: 'I used to travel several days and nights for the sake of one Hadith.'

Sha'bi رحمہ اللہ used to say: If a person travels from the northernmost corner of Syria to the southernmost corner of Yemen just to gain knowledge, then I don't think his efforts have been wasted.'

The following has been related from Sayyidina Abu Ad-Dardaa رضی اللہ عنہ: 'One who does not consider travelling for the sake of acquiring knowledge as Jihad is not quite in his right mind.'

Ibn Abi Ghasan said: A person may be considered as a learned person for as long as he seeks to learn more. Once he stops to do so, he becomes an ignorant person.'

Abu Usamah wrote about Abdullah bin Mubarak: 'I have not seen anywhere a person more eager to acquire knowledge than the son of Mubarak.'

The first travel Imam Zahbi رحمہ اللہ undertook to acquire knowledge lasted seven years. He went from Bahrain to Egypt, then Ramlah, then Tartoos, all on foot. At that time he was merely twenty years old. These blessed souls had such a great yearning for knowledge that they could simply not stay in one place for too long. They would

travel from one sea to another, from one continent to another only to acquire more and more knowledge.

It has been written about Imam Abu Yusuf رحمه الله that his mother had sent him to earn a living. He would do all sorts of odd jobs. His mother actually wanted him to become a washer-man. If he only learnt the art of washing clothes, he might be able to earn a decent living. Once Imam Abu Yusuf happened to attend a lecture by Imam Abu Hanifa رحمه الله. Suddenly he developed a desire to acquire religious knowledge. His mother, however, insisted that he should earn his living as a labourer... Imam Abu Hanifa رحمه الله came to know about this. He had already realised that his new student is exceptional in more than one regard. He said to Imam Abu Yusuf: "Keep attending my classes. I will arrange a monthly stipend for you. You can then give this money to your mother.' Imam Abu Yusuf رحمه الله would thus spend the whole month attending the Imam's classes, and whatever he got from the Imam, he would give to his mother. Quite some time had passed in this manner. One day his mother found out that her son, instead of labouring, had begun to acquire religious knowledge. This had upset her greatly. She said to her son: 'Son, your father has died. You are the only man in this house. It would be better for you if you would take up some work. You should have learnt some trade.' Imam Abu Yusuf رحمه الله told his august teacher about his mother's words. He said to him: 'Tell your mother to come to me and listen to what I have to say.' His mother then went to Imam Abu Hanifa رحمه الله and told him about her circumstances. Imam Abu Hanifa رحمه الله said to her: 'I teach your son something because of which he will relish sweets made of pistachios one day.' Imam Abu Yusuf's رحمه الله thought that maybe the Imam was joking with her, but she kept quiet because they lived off the Imam's grants.

By the time Imam Abu Yusuf رحمه الله had completed his education and became known as 'Imam' Abu Yusuf, his fame had spread all over the country. At that time, Imam Abu Hanifa رحمه الله was offered the post of *Qaziul Qazat* or Chief Justice. However, the Imam declined as he had dedicated himself to the promotion of knowledge. He however instructed his student Imam Abu Yusuf to accept the offer. Thus Imam Abu Yusuf became the Chief Justice of his time. The government then arranged for his food and drink. Once the caliph came to meet Imam Abu Yusuf رحمه الله. The caliph had a bowl with him which he presented to Imam Abu Yusuf, asking him to kindly accept it. He further said: 'This is a delicacy which I get only on rare occasions, however, you shall get it daily. The Imam asked: 'What is it?' – 'A very special sweet made of pistachios', came the reply. Imam Abu Yusuf رحمه الله was amazed how his respected teacher's words had come true.

How to clean a table-cloth

Mufti Muhammad Shafi Usmani رحمه الله once happened to be the guest of Maulana Sayyid Asghar Husain رحمه الله. After they dined, the respectable Mufti intended to put away the table-cloth. The Maulana asked him: 'What are you doing?' He said: 'I want to clean the table-cloth and put it away.' The Maulana then asked: 'Do you know how to clean a table-cloth?' This question amazed Mufti Muhammad Shafi رحمه الله, because apparently there is nothing particular to know about. He requested his elder to tell him how a table-cloth should be cleaned. Maulana Sayyid Asghar Husain رحمه الله said: 'Believe me, it is an art.' He then separated the bones that had still some meat on them and the pieces of bread. The bones he kept at a place where cats could easily find them. The bread he kept at another place so that birds could come and eat. The tiny crumbs of food that stuck to the table-cloth, he shook of

near an ant-hole. Then he said: 'This is what Allah has given as provision, nothing thereof should be wasted.'

Once, Maulana Husain Ahmad Madani رحمہ اللہ had a scholar as a guest. The guest was served some fruits. After he had finished, the guest said: 'Let me throw the peels, please.' Maulana Husain Ahmad رحمہ اللہ asked: 'Do you know how to throw them?' That person asked: 'What is so special about that?' The Maulana replied: 'There are some poor people in my neighbourhood. If all the peels are thrown in one place, it might sadden them (that one family consumed so many fruits). So it is better to throw the peels in different places. Thus they will go unnoticed.'

Some people throw large pieces of bread into the garbage. This is a great sign of disrespect. If anyone sees this happen, she should pick up the bread and keep it at an elevated place so that any animal can eat it.

Once, a saint went riding somewhere. While mounted, he dropped a gram. He immediately got off his ride, looked for the gram and picked it up. Allah Most High forgave him all his sins due to this act.

Nowadays it has become a fashion to leave a little beverage in one's cup or glass. This is a sign of pride and disrespect. Hakeemul Ummat Maulana Ashraf Ali Thanvi رحمہ اللہ once fell ill. Someone gave him some milk to drink. He was not able to finish it and kept the left-over near his pillow. Weakened, he fell asleep. When he woke up, he saw that the cup was no longer where he had kept it. He asked his attendant: 'What happened to that left-over milk?' Upon being told that it had been thrown away, he said: 'That was not the right thing to do. Any of Allah's creatures could have benefitted from it.' He then explained one of his principles: 'The things that benefit a person in large quantity must be treated with due respect even when they are in small quantity.'

The Khanqah of Khwajah Fadhl Ali Shah Quraishi Miskeenpuri رحمہ اللہ was always abuzz with seekers of spiritual boons. Once, when the table-cloth was laid out for the people, the Khwajah said: 'Have a look at the bread in front of you! The wheat for this bread was sown by people who had *Wudhu* (ablution). When the grain was ripe, it was cut by people who had *Wudhu* (ablution). It was ground into flour by people who had *Wudhu* (ablution), it was baked and served by people who had *Wudhu* (ablution). So you ought to eat it, while having *Wudhu* (ablution).'

Some etiquettes peculiar to women

Women should walk apart from men.

They should not walk in the middle of the way, rather they should walk at either side of the way. *(Sunan Abi Dawud)*

They should not wear any tinkling ornaments *(Sunan Abi Dawud)*

A woman who wears jewellery to show off or to impress others shall be punished.

It is better for a woman to use silver jewellery *(Sunan Abi Dawud)*

Women should use Henna on their hands.

Women should use such scents the colour of which is obvious but the fragrance subdued. *(Sunan Abi Dawud)*

Women must not wear transparent or very thin clothes. *(Sunan Abi Dawud)*

If they use a scarf made of light material, then they should wear something of a thicker material beneath. *(Sunan Abi Dawud)*

Women who adopt male fashions are cursed. *(Bukhari)*

A woman must not be in solitude with a non-*Mahram* man.

A woman must not travel unless she is accompanied by a *Mahram*.

A woman cannot enter the mosque during days of impurity (menstruation and post partum bleeding). Similarly, she cannot touch the Holy Qur'an. However, nothing she touches will become impure. She can cook food, etc. The Holy *Shari'ah* (divine law) has allowed husband and wife to live together in a normal manner and to have even physical contact, except for sexual intercourse. Sayyidah Aishah رضی اللہ عنہا narrated: I used to comb the Noble Prophet's ﷺ hair in this condition, and I also used to wash his head. Once he ﷺ told me to fetch something for him. When I told him about my condition, he said: 'Your hands are not defiled.'

Allah Most High loves cleanliness and purity, hence keep the places surrounding your houses clean. *(Tirmidhi)*

Women should clean the interior of their houses themselves. The outside areas could be cleaned by their children.

Different etiquettes

1. Do not strut around proudly.
2. A man should not walk between women.
3. Angels do not enter a house in which there is a dog or a picture of any animated being. *(Bukhari)*
4. When you knock someone's door and the person inside asks: 'Who is there?', then do not say: 'It is me', but tell your name. *(Bukhari)*
5. Do not eavesdrop. *(Bukhari)*
6. When you write to someone a letter, write your name first. *(Bukhari)*
7. If you visit someone, then do not enter until you have taken permission. *(Bukhari)*

8. If you have asked for permission three times, but were not granted permission, then leave. *(Bukhari)*
9. When asking for permission to enter, do not stand right in front of the door. Rather stand towards the left or the right.
10. Even if you enter upon your mother, you ought to take permission. *(Malik)*
11. Do not take anyone's belongings even in jest.
12. Do not point a knife, spear or any other weapon at anyone, not even in jest. If you need to give someone a knife, etc. then hold the blade yourself and let that person get hold of the handle. *(Tirmidhi)*
13. Do not say anything bad about time, because Allah holds one of its ends in His hands. *(Muslim)*
14. Do not curse the wind. *(Tirmidhi)*
15. Do not curse fever. *(Muslim)*
16. At nightfall, say *Bismillah* and close the doors. Satan does not enter through a closed door. Then say *Bismillah* and tie all water-bags and cover all open vessels.
17. Try not to go out at night when there is only little traffic on the roads (*Sharhus-Sunnah*)
18. It is a sign of ill manners to stretch oneself in public or to burp in front of others.
19. If you feel the urge to pass wind, then try to suppress it until you go to the bathroom or a place where you are alone.

The pitiable state of this Ummah

The Muslim *Ummah* today is victim of internal discord and mutual strives and differences. There is no shortage of knowledge and wisdom, but selfishness and opportunism have taken over. We have succeeded in acquiring knowledge, but we have become oblivious of the demands

of knowledge. We have got the means, but we have lost sight of the purpose. Differences regarding lawful and even desirable matters have caused much loss to this *Ummah.* We Muslims have become experts in the art of dispute, but we have completely forgotten how to live up to the Ayat: رحماء بينهم (Merciful amongst themselves.) As a result, Muslims have become extremely helpless and disheartened. Allah Most High says in the Holy Qur'an:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And fall not into disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere. (Surah Anfal, Ayat 46)

Today Muslims are self-sufficient with regards to material things, but they have become weak when it comes to thoughts and reflections. Ever since they have done away with their sublime values and traditions, they do nothing but bask in the glory of days bygone...

Six men who are cursed

Sayyidah Ayeshah رضی الله عنها narrated that the Messenger of Allah ﷺ said:

There are six (kinds of) men whom I curse, and whom Allah has cursed, and the invocation of every prophet is surely accepted.

1. One who makes additions to the Book of Allah
2. One who denies the Divine Decree
3. One who forces his way to power as that he whom Allah has put to disgraces shall be honoured
4. One who considers as lawful that which Allah Most High has made unlawful (like murder, theft, etc.)

5. One who considers with regard to my offspring that as lawful which Allah Most High has rendered unlawful.
6. One who abandons my Sunnah.

How the children of believers and pagans shall fare

Sayyidina Ali رضی اللہ عنہ narrated that once the Mother of the Faithful Sayyidah Khadeejah رضی اللہ عنہا asked the Noble Prophet ﷺ about the fate of her two children whom she had borne to her previous husband and who had died during the days of ignorance (before they reached maturity). The Messenger of Allah ﷺ said: 'They are in Hell.' Upon hearing this, Sayyidah Khadeejah's رضی اللہ عنہ face reflected feelings of sadness. The Messenger of Allah ﷺ said: 'If you were to see your children's condition (i.e. the plight they are in), then you would hate them.' Sayyidah Khadeejah رضی اللہ عنہا then asked: 'O Messenger of Allah ﷺ! What about the children I bore you? (Namely Sayyidina Qasim and Sayyidina Abdullah)' He replied: 'They are in Paradise.' The Messenger of Allah ﷺ further said: 'Paradise is the abode of believers and their children, and Hell is the abode of infidels and their children.' Then he recited the *Ayat* (verse):

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ

And those who believe and whose off-spring follow them in Faith... (Surah Tur, Verse 21)

Sayyidina Adam علیہ السلام *gifted forty years of his life to Sayyidina Dawud* علیہ السلام

Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah ﷺ said: After Allah had created Sayyidina Adam علیہ السلام, He passed His hand over Sayyidina Adam's back (that means He commanded an angel to do so), and the souls of all human beings to be born until the Day of Judgement came forth. Allah Most

high then created between the eyes of each one of them a shining light, and then he showed them to Sayyidina Adam. Sayyidina Adam asked: 'O Allah! Who are they?' Allah Most High said: 'They are your children (who shall be born generation after generation until the Day of Judgement).' Sayyidina Adam looked at them, and he found the light between the eyes of one of them particularly attractive. He asked: 'O Allah! Who is he?' Allah Most High replied: 'He is Dawud.' Sayyidina Adam then enquired about his lifespan, and Allah Most High replied that Sayyidina Dawud عليه السلام shall live for sixty years. Sayyidina Adam said: 'O Allah, I'd like to give him forty years of my own life, so please let him live for longer.'

Note: Please read in addition the entry 'Jews greet with a movement of their fingers, Christians greet with a gesture of their hands, and Muslims greet by saying: *As-Salamu alaikum wa rahmatullahi wa barakatuhu*'

O Allah! Let us be among the people of the right hand.

Sayyidina Abu Ad-Dardaa رضى الله عنه related that the Messenger of Allah ﷺ said: 'After Allah Most High had created Sayyidina Adam عليه السلام, He struck him (i.e. He had an angel do so) on his right shoulder, and forth came his offspring - white and radiant. Allah Most High said: Those from among your offspring shall go to Paradise and I have no concern for them. Then He struck him (i.e. He had an angel do so) on his left shoulder, and forth came his offspring - black as though they were coals. Allah Most High said: Those from among your offspring shall go to Hell and I have no concern with them.' *(Musnad Ahmad)*

Abu Nadrah (a *Tabi'i*) رحمه الله related that there was one of the Noble Prophet's ﷺ companions who was known as Abu Abdullah رضى الله عنه. When he fell ill, people went to see him. They found him crying (out of fear for Allah and the Hereafter). They said: 'Why are you crying? Has the Messenger of Allah ﷺ not said to you: Keep your

moustaches short until the day you meet me?' Abu Abdullah رضی اللہ عنہ said: 'Yes, but I have also heard him ﷺ say: Allah Most High Himself has taken a part of His creatures into His right hand, and the other part into His left hand, and then said: These (i.e. the ones in His right hand) shall go to Paradise and I have no concern. And those (i.e. the ones in His left hand) shall go to Hell and I have no concern.' Sayyidina Abu Abdullah رضی اللہ عنہ then said: 'I don't know in which of His hands I had been.' *(Musnad Ahmad)*

Man's true nature shall never change

Sayyidina Abu Ad-Dardaa رضی اللہ عنہ narrated: One day some of us (i.e. the blessed companions رضی اللہ عنہم اجمعین) were with the Noble Prophet ﷺ and we were talking about some of those things that are still to come. After listening to our conversation for a while, the Messenger of Allah ﷺ said: 'Listen, if you hear someone say that a mountain has moved from its place, then you may consider it as true, but if you hear someone say that a person's true nature has changed, then do not believe it, for a person's nature - the nature he was created with - does never change. *(Musnad Ahmad)*

Three easy ways to enter Paradise

Sayyidina Abu Saeed Al Khudri رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said: 'A person who eats only from what is lawful, and acts according to my *Sunnah*, and from whose harm others are safe, shall enter Paradise.' One man said: 'O Messenger of Allah! This applies to many people.' The Messenger of Allah ﷺ replied: 'Yes, and this shall be so even in the coming generations.' *(Tirmidhi)*

One who is given to quarrels shall go astray

Sayyidina Abu Umamah رضی اللہ عنہ narrated: The Messenger of Allah ﷺ said: 'A nation that has been given guidance shall go astray once it falls into the habit of quarrelling.' Thereafter the Messenger of Allah ﷺ recited the verse:

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

'This they set forth to you, only by way of disputation: yea, they are a contentious people.'
(Surah Zukhruf, Verse 58)
(Musnad Ahmad, Tirmidhi, Ibn Majah)

With the invention of each Bid'ah one Sunnah shall be taken away, and this Sunnah shall then never return until the Day of Judgement

Sayyidina Ghudhaif bin Harith Thumali رضی الله عنه narrated that the Messenger of Allah ﷺ said: 'When a people invents a *Bid'ah,* they shall be deprived of a corresponding Sunnah. So hold fast unto the Sunnah. This is far better than inventing *Bid'ah.' (Musnad Ahmad)*

Sayyidina Hassan رضی الله عنه related: When people make any innovations in religious matters, then Allah shall deprive them of as many *Sunan,* and these *Sunan* shall then never return until the Day of Judgement. *(Darimi)*

An important principle concerning calling others to the path of Allah

Sayyidina Abu Said Al Khudri رضی الله عنه narrated that once the Messenger of Allah ﷺ said to us (i.e. the companions): 'Look, the people will follow you (i.e. after my demise, the people will follow you and emulate your ways). People will come to you from all over the world. So when they come, treat them well and teach them about religion.' *(Tirmidhi)*

How hearts shall become bereft of knowledge

Sufyan رحمه الله (one of the *Taba'een*) related: 'Once Sayyidina Umar bin Al Khattab رضی الله عنه asked Sayyidina Ka'ab bin Ahbar رضی الله عنه (who was well-versed in the Holy Qur'an, the Sunnah and the former scriptures): 'Whom do you consider as knowledgeable?' He replied: 'Those who

act according to their knowledge.' Sayyidina Umar رضی اللہ عنہ then asked: 'What deprives the hearts of people from (the blessings) of knowledge (like spiritual light, dignity, awe...)?' He replied: 'Covetousness and greed.' *(Darimi)*

The worst person on the Day of Judgement

Sayyidina Abu Ad-Dardaa رضی اللہ عنہ said: 'The worst person in the sight of Allah on the Day of Judgement shall be a scholar who has not benefitted from his knowledge.' *(Darimi)*

How the structure of Islam is being undermined

Ziyad bin Hadeer رحمہ اللہ said: 'Once the Commander of the Faithful, Sayyidina Umar bin Al Khattab رضی اللہ عنہ, asked me: Do you know what undermines the structure of Islam?' I answered: 'No.' He then said: 'A scholar's swerving (from the path of virtue and righteousness, a hypocrite's arguing through the Book of Allah, and misguided rulers who issue ordinances. All these undermine Islam.' *(Darimi)*

A way to build many palaces in Paradise

Saeed bin Musayyib mentioned in a *mursal* tradition that the Messenger of Allah ﷺ said: If a person recites ten times Surah Ikhlas, a palace shall be built for him in Paradise, and if a person recites twenty times Surah Ikhlas, two palaces shall be built for him in Paradise, and if a person recites thirty times Surah Ikhlas, three palaces shall be built for him in Paradise.' Upon hearing such glad tidings from the Noble Prophet ﷺ, Sayyidina Umar رضی اللہ عنہ exclaimed overjoyed: 'O Messenger of Allah! then we shall get many palaces in Paradise.' (That means we shall recite this Surah abundantly in order to earn us such a reward.) The Messenger of Allah ﷺ said: 'Allah Most High has much more than that to give.' In other words, the reward for reciting this Surah is even greater than that, so do not be amazed by it, rather strive to attain it. *(Darimi)*

Sayyidina Ubayy bin Kaab's رضی اللہ عنہ name was mentioned on the Mighty Throne

Sayyidina Anas رضی اللہ عنہ narrated: Once the Messenger of Allah ﷺ said to Sayyidina Ubayy bin Kaab رضی اللہ عنہ: 'Allah Most High has ordered me to recite the Holy Qur'an to you.' Upon this, Sayyidina Ubayy bin Kaab رضی اللہ عنہ asked: 'Has Allah indeed taken my name in front of you?' When the Messenger of Allah ﷺ replied in the affirmative, he asked again: 'Has the Lord of the Worlds indeed taken my name?' 'Yes', said the Messenger of Allah. Hearing this reply caused tears to well up in Sayyidina Ubayy bin Kaab's eyes.

In another tradition comes that the Messenger of Allah ﷺ said: 'Allah Most High has ordered me to recite Surah Bayyinah to you.' Sayyidina Ubayy bin Kaab رضی اللہ عنہ asked: 'Has Allah really taken my name?' When the Messenger of Allah replied in the affirmative, Sayyidina Ubayy رضی اللہ عنہ broke into tears. *(Sahih Bukhari, Sahih Muslim)*

Ruined due to mutual differences

Sayyidina Ibn Mas'ood رضی اللہ عنہ narrated: I heard a person recite the Holy Qur'an, and his recital was different from that of the Noble Prophet ﷺ. I took him to the Noble Prophet ﷺ and told him about the matter (i.e. that this person recited the Holy Qur'an in a different manner). Then it seemed to me that the Noble Prophet's ﷺ facial expression had changed (as though he disliked my approach). He then said: 'Both of you recite very well. Your way of reciting is correct. Look, do not fall into disputes and differences because the people that have passed before you were ruined due to mutual differences.' *(Sahih Bukhari)*

The reason behind wiping one's face after supplication

Sayyidina Malik bin Yassar رضی اللہ عنہ related: The Messenger of Allah ﷺ said: 'When you make *Dua*, do so

with your palms (i.e. the inner side of your hands) and not through the back of your hands.

Sayyidina Ibn Abbas رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'Ask from Allah with the inner side or your hands, and not with the outer side, and when you conclude your *Dua*, wipe your face with the inner side of your hands (so that the blessings that descended into your hands reach your face as well). *(Abu Dawud)*

Sayyidina Salman رضی اللہ عنہ related: The Messenger of Allah ﷺ said: 'Your Lord is bashful (i.e. in His dealings) and He is generous beyond all measure. He feels ashamed to return His servant empty-handed, especially when His servant had asked of Him with raised hands.' *(Tirmidhi, Abu Dawud, Baihaqi)*

A hard-hearted person is far from Allah

Sayyidina Ibn Umar رضی اللہ عنہ related: The Messenger of Allah ﷺ said: 'Do not talk much except for mentioning Allah as any talk besides that hardens the heart, and don't forget: A person with a hardened heart is far away from Allah.' *(Tirmidhi)*

A way to see one's paradise already during one's lifetime

Imam Malik رحمہ اللہ said: It has reached me that the Messenger of Allah ﷺ said: 'A person who remembers Allah amongst people who are unmindful of Him is like a person who stays back to fight when others desert the battlefield. A person who remembers Allah amongst people who are unmindful of Him is like a lush green tree amongst trees that have dried up. A person who remembers Allah is like a light in complete darkness, and Allah shall show such a person his place in Paradise already during his lifetime. And a person who remembers Allah amongst people, who are unmindful of him, shall have sins forgiven equal to the number of all talking and all dumb creatures (i.e. all mankind and all animals).' *(Razin)*

Allah shall laugh upon seeing the killer and the slain

Sayyidina Abu Hurairah رضى الله عنه related that the Messenger of Allah ﷺ said: 'Allah shall laugh (i.e. be pleased) upon seeing two men - one of them is a person who fought in the path of Allah until he attained martyrdom (and entered Paradise). Then Allah shall guide the person who slew that man (and he accepts Islam). That man then fights in the path of Allah until he attains martyrdom. (Thus, he too, enters Paradise.) *(Bukhari and Muslim)*

Some special rewards a martyr shall get

Sayyidina Miqdam bin Ma'd Yakrub رضى الله عنه related that the Messenger of Allah ﷺ said: Allah Most High shall grant a martyr six boons:

1. He shall be forgiven right when the first drop of blood falls, and he shall be shown his place in Paradise.
2. He shall be protected against the punishment of the grave.
3. He shall be protected against the Great Terror (i.e. the fire).
4. He shall be crowned with such a crown of honour, a single ruby of which shall be far superior to the whole world and whatever it contains.
5. He shall be given seventy-two heavenly maidens as his wives
6. He shall be allowed to intercede for seventy of his near and dear ones, and his intercession shall be accepted. *(Tirmidhi, Ibn Majah)*

Questions and answers

Hasnaa bint Muawiyah bin Saleem related: My uncle Aslam bin Saleem رضى الله عنه told me: Once I asked the Noble Prophet: 'Who shall go to Paradise?' He replied: 'The Prophets shall be in Paradise, and the martyrs, and children, and such children who were buried alive.' *(Abu Dawud)*

How is it to kiss someone's hand?

Sayyidina Ibn Umar رضی اللہ عنہ said: Once the Messenger of Allah ﷺ had sent us on a mission. Upon reaching our destination, our people fled. We returned to Madinah, and hid in our homes (out of shame and embarrassment). We said: 'O Messenger of Allah! We are the people who ran away from the battle-field. The Messenger of Allah ﷺ said: 'No. Rather you are the ones who return to make another attack, and I am with you.' *(Tirmidhi)*

Imam Abu Dawud mentioned something similar, with the following addition: (When we saw that the Messenger of Allah ﷺ instead of taking us to task, encouraged us and tried to raise our spirits), we rushed towards him and kissed his hands. Upon this he said: 'I am the focal point of Muslims.'

The dead hear what the living say

Qatadah mentioned that Sayyidina Anas bin Malik رضی اللہ عنہ said with reference to Sayyidina Abu Talhah رضی اللہ عنہ that on the day of Badr, the Messenger of Allah ﷺ had the dead bodies of twenty four Quraish leaders removed. The bodies were then thrown into an old, long abandoned well in Badr. The Messenger of Allah ﷺ used to, after defeating the enemy, continue to stay for three more days on the battle-field.

Also after having been granted victory at Badr, he stayed there for another three days. After three days had passed, he ordered that his camel be saddled, and he departed from there. He had mounted some of his companions behind him. When he passed by that well, he stood at its mouth and addressed the dead Quraishi leaders buried therein, calling them by their names and their fathers' names: O so-and-so, son of so-and-so,... would you not have better obeyed Allah and His messenger? Indeed, we have got that which our Lord had promised us, and you have got that which your Lord had

promised you. (i.e. we obtained the victory our Lord had promised us, whereas you got the punishment your Lord had threatened you with.)'

Sayyidina Umar رضی الله عنه said: 'O Messenger of Allah! Are you talking to dead bodies?' The Messenger of Allah ﷺ replied: 'By Him in whose hands is my soul! You do not hear any better what I said to them than they did.' And in another tradition comes: 'You do not hear any better than them (however, you are able to reply whereas they are not).' *(Bukhari and Muslim)*

The evil consequences of misappropriating the spoils of war

Sayyidina Abu Hurairah رضی الله عنه related that once the Messenger of Allah ﷺ addressed them and mentioned misappropriation of booty. After denouncing this act as a great sin, he said:

1. Beware! On the Day of Judgement I do not want to see any of you carrying a bellowing camel around his neck ... (That means: I do not want any of you to enter the Plain of Resurrection carrying a camel that he had taken unrightfully from the spoils of war. If a person does so, he will be made to carry whatever he took around hisneck.) ... and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (In other words: I cannot help you to ward off Divine punishment, for you did not abide by the Holy Law during your worldly life.)
2. Beware! On the Day of Judgement I do not want to see any of you carrying a neighing horse around his neck, and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (I had told you about the evil consequences of this act during your worldly life, but you did not pay heed.)

3. Beware! On the Day of Judgement I do not want to see any of you carrying a bleating goat around his neck, and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (I had told you about the evil consequences of this act during your worldly life, but you did not pay heed.)
4. Beware! On the Day of Judgement I do not want to see any of you carrying a screaming man (i.e. a male or female slave from among the prisoners of war) around his neck, and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (I had told you about the evil consequences of this act during your worldly life, but you did not pay heed.)
5. Beware! On the Day of Judgement I do not want to see any of you with pieces of cloth (which he had unrightfully taken from the spoils of war) hanging around his neck, and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (I had told you about the evil consequences of this act during your worldly life, but you did not pay heed.)
6. Beware! On the Day of Judgement I do not want to see any of you having his neck laden with gold and silver (which he had unrightfully taken from the spoils of war), and then approaching me, asking me to intercede for him. To such a person I shall say: 'There is nothing I can do for you now.' (I had told you about the evil consequences of this act during your worldly life, but you did not pay heed.)

Sayyidina Abu Hurairah رضی اللہ عنہ related that once a person presented a slave called Mudam to the Messenger of Allah ﷺ. (One day, probably during any campaign), Mudam was busy untying the litter from the camel of

Allah's Final Messenger ﷺ when an arrow that had been shot by an unknown person struck him. Mudam succumbed to his injury. The people said: 'Glad tidings to Mudam! (How lucky he is to have been martyred while serving Allah's Messenger ﷺ This must have surely earned him Paradise.)

When the Messenger of Allah ﷺ heard this, he said: 'No. It is not like that. By Him in Whose hands is my soul! The sheet that Mudam had taken from the spoils of war we got on day of Khyber before their distribution has turned into a fire that envelopes him.

After the people had heard this stern warning, a person brought one or two shoe-straps to the Noble Prophet ﷺ. When the Noble Prophet ﷺ saw those straps, he said: 'This is one strap of fire, or: these are two straps of fire).' *(Sahih Bukhari)*

Sayyidina Abdullah bin Umar رضی اللہ عنہ related: There was a person called Karkarah. The Messenger of Allah ﷺ had appointed him as a watchman over the spoils of war and other goods. When that person died, the Messenger of Allah ﷺ said: 'Karkarah is in Hell.' The people then went through his belongings and found a small blanket he had unrightfully taken from the spoils of war. *(Sahih Bukhari)*

Who got Abu Jahl's sword?

Sayyidina Abdullah bin Mas'ood رضی اللہ عنہ related: 'On the Day of Badr, Allah's Messenger ﷺ gave me Abu Jahl's sword in addition to my share.'

It was Sayyidina Abdullah bin Mas'ood رضی اللہ عنہ who had killed Abu Jahl. *(Sunan Abu Dawud)*

Note: Sayyidina Abdullah bin Mas'ood رضی اللہ عنہ was of a somewhat weak physical constitution, with thin, weak legs, but Allah Most High had willed him to render great services to Islam.

The Messenger of Allah ﷺ would not offer the funeral prayer for a person who had misappropriated something not even worth two Dirham

Sayyidina Yazid bin Khalid رضی اللہ عنہ narrated: One of the Noble Prophet's ﷺ companions died in Khyber. When the people told the Messenger of Allah ﷺ about that person's demise, he said: 'Go and offer his funeral prayer (I shall not offer it). Hearing this, the people turned pale with shock. The Messenger of Allah ﷺ said: '(I will not offer his funeral prayer because) he had stolen from the spoils of war.' We then checked his belongings and found some jewellery (that had belonged to the Jews' womenfolk). The value of this stuff was not even two Dirhams. *(Malik, Abu Dawud, Nasa'i)*

Sayyidina Abdullah bin Umar رضی اللہ عنہ related: Whenever the Messenger of Allah ﷺ intended to allocate and distribute the spoils of war, he had Sayyidina Bilal *radiallahu* make an announcement. The people would then rush forward to bring whatever spoils of war they had collected. The Messenger of Allah ﷺ would then first of all set aside the *Khumus* (i.e. the fifth part that is to be distributed amongst the poor and needy, and at the Noble Prophet's ﷺ discretion). Then he would distribute the remaining part amongst the *Mujahideen*.

Once it happened that a whole day had passed after the announcement and the distribution of the spoils of war, when a person brought a rope made from hair to the Messenger of Allah ﷺ. He said: 'O Messenger of Allah ﷺ! This rope was also among the spoils of war.' The Messenger of Allah ﷺ asked him: 'Had you not heard the announcement that Bilal had made three times?' That person said: 'I had heard it, o Messenger of Allah ﷺ.' - 'Then what had stopped you from bringing it to me at that time?' asked the Messenger of Allah ﷺ. When that person made some excuse, the Messenger of Allah ﷺ

said: 'Keep it with you. I shall not take it. You can bring it on the Day of Judgement (and mention your excuse in the Divine Court). Now I shall not accept that rope from you.' *(Sunan Abu Dawud)*

The punishment for misappropriating the spoils of war

Amr bin Shuaib related from his father (Shuaib), who related from his father Sayyidina Abdullah bin Amr رضی اللہ عنہ that the Messenger of Allah ﷺ and then Sayyidina Abu Bakr Siddiq and Sayyidina Umar رضی اللہ عنہما used to burn the belongings of one who had misappropriated the spoils of war and beat him, too. *(Sunan Abu Dawud)*

Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'When Yushu'a bin Noon علیہ السلام intended to wage war in the path of Allah, he would address his people and say: 'A person who has just got married and intends to bring his wife to his home and consummate his marriage, should not accompany me. A person who has just built a house, but not put a roof on it yet, should not accompany me. A person who has bought pregnant camels or goats and is awaiting the completion of their term, should not accompany me. (They would all the time think about their families and belongings.)' After that, he departed with his troops. It was time for the *Asr*-prayer when they had reached the settlement they had intended to conquer. The prophet علیہ السلام addressed the sun and said: 'You are commanded to travel onwards, and I am commanded to travel onwards, too, to conquer this place. O Allah! Please let the sun stand still.' Allah then caused the sun to stand still until His prophet had conquered the settlement. Then the spoils of war were collected (to be burnt, as back then the spoils of war were not lawful for the believers), the fire did not burn them. The prophet علیہ السلام said: 'It seems like one of you has committed misappropriation regarding the spoils of war. (That is why

the fire does not burn them.) Let each man from each tribe come forward and swear allegiance to me.

The people came forward, one after the other, and while they pledged allegiance, the hand of one man stuck to that of the prophet. The prophet said: 'You committed misappropriation!' The people of his tribe then brought a piece of gold as big as the head of a bull and kept it among the spoils of war. After that, the fire descended immediately and burnt the spoils of war.

In another tradition, the narrator further mentioned that the Messenger of Allah ﷺ said: 'The spoils of war were not lawful for any people before you. Allah has made them lawful to us due to our (financial) weakness.'

Umar bin Abdul Aziz's sense of justice

Mugheerah bin Muqsim said: When Umar bin Abdul Aziz bin Marwan bin Hakam became *Khaleefah* (Caliph), he gathered the sons of Marwan and said: The Messenger of Allah ﷺ personally owned the land of Fadak. Whatever income he had from this land, he would spend on his own family and dependants, and on the children of among Bani Hashim, and on getting their indigent men and women married. He would treat them with kindness and look after their needs.

Once Sayyidah Fatimah رضی الله عنها requested her august father ﷺ to make the land of Fadak over to her, but the Messenger of Allah ﷺ turned down her request. The Messenger of Allah ﷺ used to thus manage his affairs until he passed away.

Thereafter Sayyidina Abu Bakr Siddiq رضی الله عنه became *Khaleefah* (Caliph), and his dealings were just like those of Allah's Messenger ﷺ (i.e. he would utilise the proceedings of Fadak in just the same manner), until he passed away.

Thereafter Sayyidina Umar bin Al Khattab رضی اللہ عنہ became *Khaleefah* (Caliph), and his dealings were just like those of Sayyidina Abu Bakr Siddiq رضی اللہ عنہ, until he too, passed away.

Then (during the reign of Sayyidina Uthman رضی اللہ عنہ), Marwan declared the land of Fadak to be his property. And now, this land has become the property of Umar bin Abdul Aziz bin Marwan. However, I think that it is not right for me to take something the Messenger of Allah ﷺ had denied his own daughter Sayyidah Fatimah رضی اللہ عنہا. I hence make you bear witness that I revert the land of Fadak to its original status. The proceedings of this land shall be utilised as they were meant to be utilised. Fadak shall not become anyone's personal property. *(Sunan Abi Dawud)*

Jews greet with a movement of their fingers, Christians greet with a gesture of their hands, and Muslims greet by saying: As-Salamu alaikum wa rahmatullahi

Umar bin Shuaib reported from his father Shuaib, who reported from his grand-father Sayyidina Abdullah bin Amr رضی اللہ عنہ that the Messenger of Allah ﷺ said: One who adopts the ways of other people does not belong to us. So do not adopt the ways of the Jews, and do not adopt the ways of the Christians. The jews greet with a movement of their fingers, whereas the Christians greet with a gesture of their hands. *(Tirmidhi)*

Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah ﷺ said: After Allah had created Adam, He breathed of His spirit into him, causing him to sneeze. (Allah then inspired Adam and) Adam said *Alhamdulillah*! The angels who heard newly created Adam praise his Lord, replied by saying: *Yarhamuk Allah*! May Allah have mercy on you. Allah Most High then ordered Adam to pass by a group of angels and greet them with *As-*

Salamu alaikum. Adam did just so: he passed by the group of angels and greeted them with *As-Salamu alaikum.* The angels returned his greeting by saying: *Alaikas-Salam wa rahmatullah.* Adam then returned to His lord (i.e. the place where Allah had conversed with him), and Allah said to him: 'This shall be your greeting and that of your progeny.

Allah then, with both of His hands closed (This is not to be taken literal. Allah is far too Sublime to be limited by a physical structure. The true meaning of this and other similar statements is known to Allah Alone - Translator) addressed Adam, asking him to choose whichever hand he likes. Adam said: 'I choose my Lord's right hand.' Allah said: 'Both of My hands are right and full of blessings.' Then He opened His hand and revealed Adam's own likelihood and that of his children. Adam asked: 'O Lord! Who are they?'Allah replied: 'They are your children.' Adam also saw that each of his offspring had his age written on his brow. Then Adam's glance fell on one extremely handsome figure. He asked: 'O Lord! Who is he?' Allah said: 'He is your son Dawud.' Adam said: 'O Allah! Increase his age.' Allah said: 'This is something I have already decreed in truth.' - 'Then take sixty years from my age and give them to him' pleaded Adam. 'That is up to you' replied Allah.

The Messenger of Allah ﷺ then continued: Adam lived in Paradise for as long as Allah had willed him to live there. Then he was sent down to earth. When he had reached nine hundred forty years of age, the Angel of Death came to seize his soul. Adam said: 'You have come too early. I was granted thousand years.' The Angel of Death said: 'That is correct, but you had gifted sixty years of your life to your son Dawud.' Adam denied this (as he could not recall the incident), and his offspring, too, deny. Adam forgot, and his offspring, too, are given to forgetfulness.

The messenger of Allah ﷺ said: 'On that day, it had been commanded to write and to take witnesses.' *(Tirmidhi)*

Reprimanding someone for not asking permission to enter

Sayyidina Kaldah bin Hanbal رضی الله عنه related: 'Safwan bin Umayyah once had me bring some milk, flesh of a deer and snake cucumbers to the Messenger of Allah ﷺ who was lodged near Ma'la, the higher portion of Makkah.' Sayyidina Kaldah رضی الله عنه further mentioned: 'When I came to him ﷺ, I neither greeted him upon entering, nor had I asked permission to enter. The Messenger of Allah ﷺ thus told me to go back (to the door of his dwelling), to stand there, greet with *As-Salamu alaikum* and to ask: May I come in?'

'The people say' is an evil ride indeed

Sayyidina Abu Mas'ud Ansari رضی الله عنه related that he had heard from Sayyidina Abu Abdullah رضی الله عنه, or Sayyidina Abu Abdullah رضی الله عنه had asked Sayyidina Abu Mas'ud Ansari رضی الله عنه what he had heard from the Messenger of Allah ﷺ about the phrase 'the people say...' He replied: I heard the Messenger of Allah ﷺ say that this phrase is indeed an evil ride for a person (as through it one often conveys untruths and lies.) *(Abu Dawud)*

The Fardh (obligatory) and Nafl (optional) of a person who exaggerates in his speech shall not be accepted

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'If a person learns the art of rhetoric so as to impress people and bring them under his sway, then, on the Day of Judgement, Allah shall neither accept his *Nafl* (optional) acts of worship, nor his *Fardh* (obligatory).' *(Abu Dawud)*

Guard your tongue!

Sayyidina Abu Zarr رضی الله عنه related that the Messenger of Allah ﷺ said: 'If one addresses another as 'Kafir', or as 'Enemy of Allah', whereas that person is not such, then

those words shall fallback on him who uttered them. (I.e. that person shall himself become an infidel or an enemy of Allah.' *(Bukhari, Muslim)*

Save yourself from two tongues of fire

Sayyidina Ammar رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'A person who has got two faces in this world, shall have two tongues of fire on the Day of Judgement.' *(Darimi)*

Sayyidina Abu Hurairah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said: 'The worst person on the Day of Judgement shall be he who maintains two faces (to spread mischief on earth). If he goes to one group of people, he says something, and if he goes to another group of people, he says something else. *(Bukhari, Muslim)*

Alas! You smote your brother's neck

Sayyidina Miqdad bin Aswad رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'If you see someone (unduly) praising a person, throw dust in his face (i.e. stop him).

Sayyidina Abu Bakr رضی اللہ عنہ said: 'Once a person excessively praised another person in front of Allah's Messenger ﷺ (and the person who was thus praised happened to be present, too). The Messenger of Allah ﷺ said to the one who praised: 'Alas! You smote your brother's neck.' And he repeated his words thrice. Then he said: 'If you think it is necessary to praise someone, say: I think such and such about this person, and Allah knows best and Allah is the One to reckon our deeds.' If the one who praises indeed thinks that the one who he praises deserves the praise, even then he should not praise that person as though there was no doubt in his being praiseworthy, otherwise it would be as though he had tried to impose something on Allah. *(Bukhari, Muslim)*

Two things take one to Paradise and two things take one to Hell

Sayyidina Abu Hurairah رضی الله عنه reported that the Messenger of Allah ﷺ said: 'Do you know which things usually cause a person to enter Paradise? Taqwa (i.e. fear of Allah) and a good character. And do you know which things usually cause a person to enter Hell? Two hollow things: the mouth and the private parts.' *(Tirmidhi, Ibn Majah)*

Woe to him! Woe to him!

Bahz bin Hakeem related from his father Hakeem bin Muawiyah, who related from his father Muawiyah bin Heedah, that the Messenger of Allah ﷺ said: 'Woe to him! Woe to him, who speaks lies to make others laugh. Woe to him! Woe to him! *(Ahmad, Tirmidhi, Abu Dawud, Darimi)*

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Truly, at times a person says something (untrue), and he says it only to make others laugh. His doing so shall cause him to fall into Hell, as deep as the distance between the heavens and the earth. Indeed, a person's tongue slips far more often than his feet.' *(Baihaqi)*

If someone curses a thing that does not deserve to be cursed, then the curse shall fall back on him who uttered it.

Sayyidina Abu Ad-Dardaa رضی الله عنه said that he had heard the Messenger of Allah ﷺ: If someone curses anything (a human being, or an animal, or any non-living thing), then his curse flies up to the heavens, only to find its doors closed to it. Then it returns to the earth, only to find that its doors are closed to it, too. Then it moves left and right (only to be rejected wherever it goes). Then, it goes to the thing for which it was intended. If the thing deserves the curse, it befalls it, and if it does not deserve the curse, it returns to the person who had uttered it.'

Sayyidina Ibn Abbas رضی الله عنه related: 'Once the wind pulled a person's sheet, so the person cursed the wind. Upon

that, the Messenger of Allah ﷺ said: 'Do not curse the wind, for it is bound to obey Allah. And no doubt, if one curses a thing that does not deserve to be cursed, then the curse returns to him who uttered it.' *(Tirmidhi, Abu Dawud)*

Do not complain about anyone to your in-charge

Sayyidina Ibn Abbas رضى الله عنه related that the Messenger of Allah ﷺ said: 'No one should tell me anything about my companions that would reveal any of their weaker spots. (In other words, no one should complain to me that so-and-so had committed such and such evil, or has got such and such bad habit), for I like to come to you with a clean heart (i.e. without feelings of dislike, anger or spite towards any of you).' *(Abu Dawud)*

Backbiting would even murk the sea

Sayyidah Aisha رضى الله عنها narrated: 'Once I said to the Messenger of Allah ﷺ something about Safiyah, that she is such and such, making a gesture with my hand (to indicate that she was of short stature). The Messenger of Allah ﷺ disliked my comment, and said: If the words you uttered were mixed with the water of the sea, they would even murk the sea.' *(Ahmad, Tirmidhi, Abu Dawud)*

Do not taunt someone for his misdoing

Khalid bin Ma'dan transmitted from Sayyidina Muawiyah رضى الله عنه that the Messenger of Allah ﷺ said: 'If anyone taunts his Muslim brother for a sin from which he has already repented, then the one who taunted shall sooner or later fall into this sin himself.' *(Tirmidhi)*

Do not rejoice over another's suffering

Sayyidina Wathilah رضى الله عنه said that the Messenger of Allah ﷺ said: Do not rejoice over your Muslim brother's suffering. It might well be that Allah shows mercy to him (and relieves him from his trouble) and tries you instead. *(Tirmidhi)*

The Mighty Throne trembles when an evil-doer is praised

Sayyidina Anas رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'If an evil-doer is praised, Allah is displeased (with the one who praised), and such undue praise causes even the Mighty Throne to tremble. *(Baihaqi)*

Seven scattered pearls which Sayyidina Muhammad ﷺ gave to Sayyidina Abu Zarr رضی اللہ عنہ

Sayyidina Abu Zarr رضی اللہ عنہ said: One day I went to the Messenger of Allah ﷺ. (Thereafter either Sayyidina Abu Zarr رضی اللہ عنہ himself or the person who related from him, quoted a lengthy tradition which shall not be cited here in full. Rather only the concluding sentences of this Hadith shall be mentioned.)

Sayyidina Abu Zarr رضی اللہ عنہ then said: 'O Messenger of Allah ﷺ ! Give me some counsel.' The Messenger of Allah ﷺ said:

- Fear Allah, for fear of Allah shall adorn and embellish all that you do.
- I said: 'O Messenger of Allah ﷺ ! Give me some more counsel.' He said: 'Consider it as essential for you to recite the Holy Qur'an and to remember Allah, for reciting the Holy Qur'an and remembering Allah shall cause you to be remembered in heaven.'
- I said: 'O Messenger of Allah ﷺ! Give me some more counsel.' He said: 'Spend much time in silence, for silence shall cause Satan to run away, and shall aid you in your religious affairs.'
- I said: 'O Messenger of Allah ﷺ! Give me some more counsel.' He said: ' Avoid much laughter, for too much laughter causes the heart to die, and takes away the radiance of the face.'
- I said: 'O Messenger of Allah ﷺ! Give me some more counsel.' He said: 'Speak the truth, even if it is bitter.'

- I said: 'O Messenger of Allah ﷺ! Give me some more counsel.' He said: 'Do not fear the taunts of anyone when promoting the message of Islam or aiding the Divine Cause.'
- I said: 'O Messenger of Allah ﷺ! Give me some more counsel.' He said: 'Let that which you know about yourself prevent you from exposing the faults of others.' (That means, whenever a person's shortcoming comes to your mind, consider your own faults, and think that since you yourself are not perfect it is of no use to talk about the faults of others.' *(Baihaqi)*

Atonement for backbiting

Sayyidina Anas رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'The expiation for backbiting is that you ask Allah to pardon the person whose back you bit. Do so by saying: *Allahummaghfir lee wa lahu.* (O Allah, forgive me and him.) *(Baihaqi)*

Fulfilling one's promise – an amazing incident

Sayyidina Abdullah bin Abi Hamsaa رضی اللہ عنہ said: 'Before the Noble Prophet ﷺ was commissioned, I had purchased something from him, and I still had to pay him some of the price. I had promised him to give him the remaining money to the same spot (where I had made my purchase), but then I forgot my promise. After three days, I remembered my promise. When I went to that place, I saw him ﷺ sit there. He said to me: 'You have put me into trouble. I am sitting here since three days, waiting for you.' *(Abu Dawud)*

A beautiful example of good treatment

Noman bin Bishr related that one day Sayyidina Abu Bakr Siddiq رضی اللہ عنہ went to see the Messenger of Allah ﷺ. He stood at the door and asked permission to enter. Right then, he heard his daughter, Sayyidah Aisha رضی اللہ عنہا talk

loudly to the Messenger of Allah ﷺ. Upon entering, Sayyidina Abu Bakr رضی الله عنه wanted to slap her for her misbehaviour. He took hold of her and reproached her: 'Don't you ever again talk like this to Allah's Messenger ﷺ!' The Noble Prophet ﷺ however, intervened and kept Sayyidina Abu Bakr from slapping her. Upon this, Sayyidina Abu Bakr رضی الله عنه left annoyed (with his daughter).

After he left, the Messenger of Allah asked Sayyidah Aisha: 'Did you see how I saved you from him?' Sayyidah Aisha رضی الله عنها mentioned that after this incident, her father did not come to visit them for a couple of days (either because he was still angry with his daughter, or because he felt too embarrassed to face Allah's Messenger ﷺ).

Then, after some days, he came again. He asked permission to enter, and he saw that Allah's messenger and Sayyidah Aisha were fully reconciled again. He then addressed the twain: 'Let me be part of your reconciliation, just as you had let me be part of your argument.' The Messenger of Allah ﷺ said: 'We have just done that, indeed, we have just done that.' *(Abu Dawud)*

The excellence of treating one's parents well

Sayyidina Ibn Abbas رضی الله عنه related that the Messenger of Allah ﷺ said: A person who spent his morning in obedience to Allah regarding the rights of his parents, shall have two doors of Paradise opened for him on that morning. And if only one of his parents is alive, (and he obeyed his parent) then he shall have one door of Paradise opened for him on that morning. And a person who spent his morning in disobedience to Allah with regard to the rights of his parents, shall have two doors of Hell opened for him. And if only one of his parents is alive, (and he disobeyed his parent), then he shall have one door of Hell opened for him on that morning. On hearing that, one person said: 'Even if his parents oppress him?' The

Messenger of Allah ﷺ said: 'Yes, even if his parents oppress him, even if his parents oppress him.' *(Baihaqi)*

The rights of one's brother in Islam

Sayyidina Ibn Umar رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'A Muslim is the brother of another Muslim. Neither does he oppress him, nor hand him over to his enemy (rather he helps him against his enemy). Remember, if one tries to fulfil his brother's need, Allah shall fulfil his need. And if one helps his brother in distress, then Allah shall remove from him one great trouble from among the troubles on the Day of Judgement. And if one conceals one's brother's fault, Allah shall conceal his fault on the Day on Judgement.' *(Bukhari, Muslim)*

A man from heaven, a man from hell

Sayyidina Ayyaz bin Himar رضی اللہ عنہ said that the Messenger of Allah ﷺ said: There are three types of people in heaven:

- A ruler who rules in justice, treats his subjects well, and who has been given the strength and will to do good deeds.
- A person who is kind to those who are of a higher or lower standing than him, and who is soft-hearted regarding his relatives and other Muslims.
- A person who refrains from what is unlawful, (who refrains from all kinds of begging) although he has got a family to support (and asks from none but Allah).

The people of Hell are of five types:

- A weak person who depends on you and who lacks the strength to keep away from sin, and who does neither try to find himself* a wife (to fulfil his desires in a lawful way), nor does he try to earn a living (and rather lives from your leftovers.)

- A betrayer who searches out hidden things and then betrays you regarding that, no matter how petty that thing might be.
- A person who is ever eager to deceive you regarding your family and belongings.
- Regarding the fourth person the narrator is not too sure, but the Messenger of Allah ﷺ had most probably mentioned a liar.
- A uncouth person who is given to abusive language. *(Muslim)*

A person who troubles his neighbours is not a perfect believer

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'By Allah! He is not a (perfect) believer. By Allah! He is not a (perfect) believer. By Allah! He is not a (perfect) believer.' Someone asked: 'O Messenger of Allah ﷺ, who is not a perfect believer?' He ﷺ said: 'A person whose neighbours are not safe from his mischief.' *(Bukhari, Muslim)*

How to become the Noble Prophet's ﷺ neighbour in Paradise

Sayyidina Abu Umamah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Whoever caresses the head of an orphan (whether it be a boy or a girl) with no other motive but to please Allah Most High, shall get one virtue recorded in return for each hair that his hand touches. And whoever brings up an orphan and treats him (or her) well, shall be that close to me in Paradise (here the Messenger of Allah ﷺ gestured with his index and middle finger, bringing them close together).' *(Tirmidhi, Musnad Ahmad)*

Things that lead to Paradise

Sayyidina Ibn Abbas رضی الله عنه related that the Messenger of Allah ﷺ said: 'Whoever lets an orphan share his food and drink, Allah shall make Paradise incumbent for him (unless,

of course, that person commits any such sin that shall not be forgiven. In this case, he shall not be granted Paradise).

And a person who brings up three girls or sisters, and educates them, and treats them with love and affection until Allah makes him carefree regarding them (i.e. until they grow up and get married), Allah shall make Paradise incumbent for him, too.' Upon hearing this, one *Sahabi* said: 'Shall he get the same reward in case of two sisters or daughters?' The Messenger of Allah ﷺ said: 'Yes, even in case of two.'

The narrator further added: Had that person asked about only one, even then the Messenger of Allah ﷺ would have given the same answer.

The Messenger of Allah ﷺ also said: 'If Allah takes the two things that are dear to a person, then Allah shall make Paradise incumbent for him.' Someone asked: 'O Messenger of Allah ﷺ! What are those two things?' He replied: 'His eyes.'

A widow should look well after her children

Sayyidina Awf bin Malik Ashja'i رضی اللہ عنہ stated that the Messenger of Allah ﷺ said: I and the woman whose brow has darkened (due to her concern for her children) shall be like this on the Day of Judgement.' While narrating this Hadith, Yazid bin Zari' gestured with his index and middle finger, bringing them close together, to demonstrate how close such a woman shall be to the Messenger of Allah ﷺ on the day of Judgement. He further explained that 'a woman whose brow has darkened' refers to such a woman who was either widowed or divorced, and who, in spite of her good family back ground and looks, refuses to remarry, so as to be better able to look after her children, until they are old enough to look after themselves and do no longer need her, or until they die. *(Abu Dawud)*

You are good if your neighbours say you are...

Sayyidina Ibn Mas'ood رضی الله عنه narrated: One person once asked the Messenger of Allah ﷺ 'O Messenger of Allah ﷺ! How can I know whether I am a good or a bad person?' The Messenger of Allah ﷺ said: "If you hear your neighbours say that you are good, then you are indeed good. And if you hear your neighbours say that you are bad, then you are indeed bad.' *(Ibn Majah)*

The excellence of fulfilling another's need

Sayyidina Anas رضی الله عنه related that the Messenger of Allah ﷺ said: 'If a person assists another at times of extreme distress, Allah shall record for him 73 degrees of forgiveness. Only one of those degrees shall suffice him regarding all his worldly and other-worldly needs, while the remaining 72 shall elevate his rank on the Day of Judgement.' *(Baihaqi)*

How to get a following of seventy thousand angels

It has been recorded from Sayyidina Abu Zareen رضی الله عنه, that the Messenger of Allah ﷺ said: 'Should I not tell you about the essence of this affair (i.e. religion), by virtue of which you shall obtain the goodness of this world and the Hereafter?' He ﷺ then said:

1. Attend such gatherings in which Allah is remembered (so that you too, may be guided to remember Him).
2. And when you are alone, keep your tongue engaged with Divine remembrance (i.e. remember Allah, in public and in private).
3. Love for the sake of Allah.
4. Hate for the sake of Allah. *(Baihaqi)*

Seven traits that ruin a society

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Shun suspicion, for it is the

worst form of lying. Don't spy on others. Don't pry on others. Don't try to outbid one another. Don't envy one another. Don't backbite one another. Live as brethren, one to another. *(Bukhari, Muslim)*

Don't harbour malice

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Each Monday and Thursday, the doors of Paradise are opened, and everyone who does not ascribe partners to Allah is forgiven, except for those who entertain ill will and enmity towards their Muslim brethren. With regard to them, the angels are told: 'Leave them alone till they reconcile.' *(Muslim)*

The doors of Paradise are opened on Mondays and Thursdays

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Twice a week, on Mondays and on Thursdays, man's deeds are presented to Allah Most High, and everyone who does not ascribe partners to Allah is forgiven, except for those who entertain ill will and enmity towards their Muslim brethren. As for them, the angels are told: 'Leave them alone till they leave their enmity.' *(Muslim)*

Refusing to meet someone for a long time is similar to killing someone without having the right to do so

It has been recorded from Sayyidina Kharash Abu Salma رضی الله عنه that he had heard the Messenger of Allah ﷺ say: A person who had not met his Muslim brother (due to some quarrel) is as though he had killed him without a just cause.' (in other words: Not meeting another Muslim for a long time due to some difference of opinion is almost like taking his life without having the right to do so.) *(Abu Dawud)*

The excellence of reconciling others a… spreading mischief

Sayyidina Abu Ad Dardaa رضی اللہ عنہ relat the Messenger of Allah ﷺ said: 'Should deed the reward of which exceeds that c fasts, *Nafl* (optional) charity and *Nafl* (op Sayyidina Abu Ad Dardaa رضی اللہ عنہ said: W do tell us!' The Messenger of Allah 'Reconciling two people who are not on each other.' He further said: 'And spr among people is an evil that shaves off fa it.' *(Tirmidhi, Abu Dawud)*

This Ummah shall suffer from the s… Jews and Christians

Sayyidina Zubair رضی اللہ عنہ related that Allah ﷺ said: 'The disease that befell t you (i.e. the Jews and the Christians) shall that is envy and jealousy. And malice things that shave. I do not mean that they they shave off faith and destroy it.' *(Tirmidh*

When a believer is bereft of modest… from him, too

Sayyidina Ibn Umar رضی اللہ عنہ relatec Prophet ﷺ said: 'Modesty and faith go them departs, the other follows it.' (Tha believer becomes bereft of modesty, fa him, too.)

Sayyidina Ibn Abbas رضی اللہ عنہ related s *(Baihaqi)*

Three things that deserve attention

Sayyidina Abu Hurairah رضی اللہ عنہ relat person started to abuse Sayyidina Abu I in the presence of Allah's Messenger ﷺ of Allah ﷺ seemed amazed at the wor

person, and smiled. When that person had considerably abused Sayyidina Abu Bakr Siddiq رضی اللہ عنہ, he replied to some of those utterances. Upon this, the Messenger of Allah ﷺ made a displeased impression, got up and left. Sayyidina Abu Bakr Siddiq رضی اللہ عنہ went behind Allah's Messenger ﷺ. He said to him: 'O Messenger of Allah ﷺ! As long as this person was abusing me, you were sitting there, but when I started to reply him, you left displeased! (Why?)' The Messenger of Allah ﷺ said: 'There was an angel with you who replied on your behalf, but when you began to talk back, a devil cam in between. (That is the reason why I left.)'

He further said: 'Abu Bakr! Three things are for sure:

1. If a person is wronged, but he conceals his being wronged for the sake of Allah, then Allah shall surely aid him.
2. If a person opens the doors of generosity and munificence (and entertains his relatives as well as the poor and needy), then Allah shall open the doors of generosity and munificence for him, and increase his wealth.
3. If a person opens the door of begging so as to increase his wealth, then Allah shall decrease his wealth.' *(Ahmad)*

Denying the truth and looking down upon the people

Sayyidina Haritha bin Wahb رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'Should I not tell you about those who shall go to Paradise? Every weak person (shall go to Paradise) whom the people consider as weak and worthless (and treat him unjustly due to their pride and arrogance). However, such a weak person has got such a high rank in the sight of Allah that if he was to take an oath, Allah would fulfil his oath. Should I not tell you about those who shall go to Hell? (It is) Every

quarrelsome, harsh, arrogant person who does not accept the truth due to his pride.' *(Bukhari, Muslim)*

Sayyidina Ibn Mas'ood رضی الله عنه related that the Messenger of Allah ﷺ said: 'A person whose heart contains an atom's weight of pride, shall not go to Paradise.' Upon hearing this, a person said: 'What if a person likes to dress well and wear good shoes? (And he does so only to please his aesthetic sense. Is this also pride?' The Messenger of Allah ﷺ said: 'Allah is beautiful and loves beauty. And pride means to deny the truth and look down upon people.' *(Muslim)*

The consequences of pride

Sayyidina Salmah bin Akwa رضی الله عنه related that the Messenger of Allah ﷺ said: 'If a person continues to elevate himself (i.e. pride himself) until his name is recorded amongst the rebellious (i.e. the proud and arrogant tyrants), shall be punished just as the rebellious are punished. *(Tirmidhi)*

Amr bin Shuaib related from his father, who related from his father, who related from the Messenger of Allah ﷺ that on the Day of Judgement, the proud and arrogant shall be brought forth as tiny as ants, and they shall be engulfed by humiliation and disgrace. Then they shall be driven to a dungeon in Hell that is known as *Bulis*. There the fiery tongues of hell shall leap up at them, and they shall be given the blood, pus and other dirty liquids secreted by the denizens of Hell to drink. *(Tirmidhi)*

Nine evil men

Sayyidah Asma bin Umais رضی الله عنها related that the Messenger of Allah ﷺ said:

1. Evil is the person who considers himself as better than others, and is arrogant, and oblivious of Allah Most High. (I.e. he forgets that only Allah Most High is pure from all blemishes, and superior to

everything else; or he has forgotten that, because of his leaving the path of piety and god-consciousness, he will have to face a severe punishment in the Hereafter.

2. Evil is the person who has wronged people and crossed the limits in his injustice, and forgotten Allah, the All Mighty, All Overwhelming, Whose power knows no limits.
3. Evil is the person who has forgotten works of faith, and has got himself too engaged in the works of this world, who has forgotten the graves, and the decaying nature of his body. (I.e. he does not receive admonition from the fact that hundreds and thousands of people have passed away, that they lie buried under tons of dust, and that their bodies is eaten by worms.
4. Evil is the person who spreads mischief and crosses the limits, and who has forgotten his beginnings (i.e. he has forgotten from what despicable material he has been created, and how weak and helpless he was in the initial stages of his life) and who has become unmindful of his end (i.e. his death and his being buried in his grave).
5. Evil is the person who uses religion to acquire this world (i.e. he either pretends to be a virtuous man, or a scholar to acquire worldly riches or fame).
6. Evil is the person who spoils his faith by falling into doubts.
7. Evil is the person who has expectations regarding others, and who lets his greed take him to the doors of those bedazzled by this world.
8. Evil is the person who lets his base desires misguide him.

9. Evil is the person who is humiliated by his greed and lust for worldly riches and fame. *(Tirmidhi, Baihaqi)*

Anger spoils faith

Bahz bin Hakim related from his father, who related from his father, Sayyidina Muawiyah bin Heedah Qash رضی اللہ عنہ, who related that the Messenger of Allah ﷺ s 'Verily, anger spoils faith just as aloes spoils hor *(Baihaqi)*

The lifespan of wrongdoers

Sayyidina Abu Musa رضی اللہ عنہ related that the Messei of Allah ﷺ said: 'Allah Most High gives wrongd respite in this world (so that they may continue tc wrong and earn themselves a grievous punishment ir Hereafter) until He seizes them without ever letting t go.' Thereafter the Messenger of Allah ﷺ recited following Ayat:

'And such is the grasp of your Lord, when He seizes town while it does wrong –

Indeed! His grasp is painful and strong.' *(Bukhari ai Muslim)*

Repay evil with kindness

Sayyidina Huzaifah رضی اللہ عنہ related that the Messe of Allah ﷺ said: 'Don't be *Imma'ah* (i.e. a person treats people well only when they treat him well, treats them badly when they treat him badly). Rather, them well when they treat you well, and treat them even if they wrong you.' *(Tirmidhi)*

Sayyidina Abu Umamah رضی اللہ عنہ related thai Messenger of Allah ﷺ said: 'The worst person on the of Judgement shall he, who has spoilt his Hereafter to another make his world(ly life).' (Like, for example flatterers of an evil ruler) *(Ibn Majah)*

A person who aids and supports a tyrant shall be bereft of faith

It has been reported from Sayyidina Aws bin Sharjeel رضی اللہ عنہ, that he had heard the Messenger of Allah ﷺ say: 'A person who walks with a tyrant (so as to aid and support him), knowing that the person (whom he supports) is a tyrant and an unjust person, is bereft of faith (i.e. the perfection of faith).' *(Baihaqi)*

Tyranny is a thing accursed - its viciousness causes even a Houbara to die in his nest

Sayyidina Abu Hurairah رضی اللہ عنہ related that he had heard someone say: 'A tyrant harms actually no one but himself (i.e. others remain immune against his wrong).' Upon this, Sayyidina Abu Hurairah رضی اللہ عنہ said: 'But for sure, by Allah! (Others do suffer from the wrong he does.) It causes even a Houbara to starve and die in his nest.' *(Baihaqi)*

Stop a tyrant from tyranny, otherwise everyone shall be punished

Abu Dawud quoted a tradition according to which if people see wrong committed, and do not stop the wrongdoer, it is quite possible that Allah's punishment shall overcome them all.

An important sermon

Sayyidina Abu Said Khudri رضی اللہ عنہ related: Once, after the *Asr* prayer, the Messenger of Allah ﷺ stood up to deliver a sermon. In his speech he mentioned all of the important events that are to take place before the Day of Judgement. Those who memorised his talk, memorized those events, and those who forgot his talk, forgot them. One of the things he said on that occasion was: 'This world is sweet and green, and indeed, Allah has made you His vice regent on earth. He watches you in all that you do. Beware of the (attractions of the) world, and beware of women.' He further said: 'On the Day of Judgement, every

such person who broke his promise shall be marked v flag proportionate to the promises he broke. Xxx 59 flag shall be fixed near his rear (so as to intensif disgrace).' The Messenger of Allah ﷺ also said: 'Le fear of people prevent any of you from speaking the especially when he knows it to be the truth.'

And in another tradition comes: 'If any of you se unlawful act committed, then let not his fear of p prevent him from correcting the matter.' Upon narratin Sayyidina Abu Said Khudri رضی الله عنه started crying and 'We had seen unlawful acts committed with our own but yet, the fear of people stopped us from speakin Then he continued: The Messenger of Allah ﷺ also 'Understand it well that mankind is made up of dif groups. People are of different types and ranks, hence:

1. Some of them are born as believers. They li believers and they die as believers.
2. Some of them are born as disbelievers. They l disbelievers and they die as disbelievers.
3. Some of them are born as believers. They li believers, but they die as disbelievers.
4. Some of them are born as disbelievers. They l disbelievers, but they die as believers.

Sayyidina Abu Said Khudri رضی الله عنه further stated that the Messenger of Allah ﷺ mentioned types of anger, too. He said:

1. Some people get angry very quickly, and their anger cools down quickly, too. Thus one trait balances the other. Such a person is neither good nor evil.
2. Some people take their time to get angry, and their anger takes time to cool down, too. Thus one trait balances the other. Such a person is neither good nor evil.

3. The best from among you is he who takes time to get angry and whose anger disperses soon.
4. The worst from among you is he who gets angry quickly and whose anger takes time to disperse.

Thereafter the Messenger of Allah ﷺ said: 'Beware of anger! Anger is like a burning ember in the heart. Don't you see that when a person gets angry, the veins on his neck swell up, and his eyes turn red? So anyone who is getting angry ought to lie down immediately flat on the ground.'

The Messenger of Allah ﷺ also mentioned different types of loans. He said:

1. Some of you are paying back their loans in a good manner, but they are harsh when demanding back a loan given by them. Thus one trait balances the other. Such a person is neither good nor evil.
2. Some of them are sluggish in paying back their loans, but they are lenient when demanding back a loan given by them. Thus one trait balances the other. Such a person is neither good nor evil.
3. The best from among you is he who pays back his loans in a good manner, and shows leniency when others owe him.
4. The worst from among you is he who is sluggish in paying back his loans, and who is harsh when others owe him.

Thus the Messenger of Allah ﷺ continued to address us until the sun stood just over the tops ot the date palms, and the edges of the walls (i.e. the sun was just about to set). The Messenger of Allah ﷺ then said: 'Remember: That which has passed of this world and that which is still left of this world is proportionate to that which has passed of this day and that which is still left of this day. (I.e. just as this day is about to finish soon, similarly this world is about to finish very soon, too).' *(Tirmidhi)*

Some points regarding the end of time

It has been recorded from Sayyidina Umar bin Al Khattab رضی الله عنه that the Messenger of Allah ﷺ said: 'Verily, towards the end of time my *Ummah* shall suffer much hardship from their rulers. He shall be saved from those hardships who has got knowledge of Allah's true religion, realises its value, and then fights for the uplift of his religion - with his tongue, his hands and his heart. Such a person shall enjoy good fortune in both worlds.

Then there is a person who came to know the true religion of Allah and then testified to it with his tongue and with his heart. (In other words, he fought for his religion only with his tongue and heart.)

The third person is he who came to know the true religion of Allah and then kept silent regarding it. He likes those who do good and he abhors those who do wrong. He too, shall be saved because of his hidden feelings.' *(Baihaqi)*

A person who did not correct others out of fear what the people might say

Sayyidina Abu Said Khudri رضی الله عنه related that the Messenger of Allah ﷺ said: 'On the Day of Judgement Allah shall ask a person: What ailed you that when you saw an unlawful act committed, you did not prevent it? The person will not know how to reply until the following is inspired to him: O Lord! I was afraid of the people, and I hope for Your forgiveness and pardon.' *(Baihaqi)*

An enviable person

Sayyidina Abu Umamah رضی الله عنه related from the Noble Prophet ﷺ: 'In my opinion, such of my believing friends is truly enviable who xxx 61, who eagerly guards his prayers, who worships his Lord in an excellent manner, who obeys his Lord in private (just as he obeys him in public), who is not known by the people - no one points towards him, whose provisions barely suffice him and yet he remains

patient and content.' Upon this, the Messenger of Allah ﷺ snipped his fingers and said: 'He dies like this (i.e. swiftly). There are only few women to cry for him, and the estate he leaves is little, too.' *(Ahmad, Tirmidhi, Ibn Majah)*

The poor shall enter Paradise forty years before the rich

It has been recorded from Sayyidina Anas رضی الله عنه that the Messenger of Allah ﷺ said: O Allah, let me live as a pauper, let me die as a pauper, and raise me amongst the poor.' Sayyidah Aishah رضی الله عنها happened to hear his supplication and said: 'O Messenger of Allah ﷺ! Why do you pray like this?' The Noble Prophet ﷺ replied: I do so because the poor shall enter Paradise forty years earlier than the rich. O Aishah! Let not any poor person leave your door empty-handed, even if you have got only a piece of a date to give. Aishah! Love the poor and be close to them (do not keep aloof from them because you consider them as unworthy) For if you are close to them, Allah will let you be close to Him on the Day of Judgement.' *(Tirmidhi, Baihaqi, Ibn Majah)*

Seven scattered pearls

Sayyidina Abu Zarr رضی الله عنه related: My beloved friend ﷺ has commanded me to do seven things:

1. To love the poor and the needy and to be close to them.
2. To look towards those who are of a lower standing than me regarding worldly goods and not towards those who are of a higher standing than me in this regard.
3. To strengthen the ties of kinship, even if my relatives try to severe them.
4. Not to ask anything of anyone.
5. To speak the truth under all circumstances, even if it might be bitter (for him who hears it).

6. Not to fear the reproach of anyone when it comes to bidding good and forbidding evil
7. To recite *Laa hawla wa la quwwata illa billah* often as these words are a part of the treasure beneath the Mighty Throne. *(Ahmad)*

The heart remains young regarding two things

Sayyidina Anas رضی الله عنه related that the Messenger of Allah ﷺ said: 'A person gets old, but his heart continues to remain young with regarding to two things: one is the craving to amass wealth, and the other is the hope for a long life.'

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'The heart of an old man remains young regarding two things: love for this world and hope for a long life.' *(Bukhari, Muslim)*

The true meaning of Zuhd (piety) lies in lawful earnings and few desires

The following has been recorded from Sufyan Thawri رحمه الله: '*Zuhd* (piety) (disinclination towards this world) does not mean that you don coarse cloths and eat stale, old food. *Zuhd* (piety) means that you have only few desires and expectations. *(Baghawi)*

Zaid bin Husain said: 'When Imam Malik رحمه الله was asked about the meaning of *Zuhd* (piety), he was heard giving the following reply: It means a lawful income and only few desires.' *(Baihaqi)*

This world is for four kinds of people

It has been related from Sayyidina Abu Kabshah Anmari رضی الله عنه that he had heard the Messenger of Allah ﷺ say: 'There are three things upon the veracity of which I can swear:

1. Wealth does not decrease by spending it in the path of Allah.

2. If a person is oppressed, and if his wealth is seized unlawfully, and he remains patient, then Allah shall increase his honour.
3. If a person opens the door of begging for himself, Allah shall open the door to poverty and indigence for him.

And then there are the things which I told you to remember:

1. There is a person whom Allah has blessed with wealth and knowledge. That person fears Allah regarding his wealth (i.e. does not use it for unlawful purposes, rather): he uses it to treat his near and dear ones well, and he discharges whatever responsibility is attached to his wealth. Such a person is of the highest standing.
2. Then there is a person whom Allah has blessed with knowledge, but he has not been given wealth. (However, such a person has got good intentions, hence) He says: 'If Allah gives me wealth, I would do as much good as so-and-so.' The reward of the two is the same.
3. Then there is a person whom Allah has given wealth, but he does not have any knowledge. His lack of knowledge causes him to go astray. He neither fears Allah with regard to his wealth, nor does he treat his near and dear ones well. Such a person is of the lowest standing.
4. Then there is a person who has got neither wealth nor knowledge. His intentions are evil. He says: if I had wealth, I would do just as so-and-so does.' These two are equally sinful. *(Tirmidhi)*

Wealth is a shield for Muslims in these troubled times

Sufyan Thawri رحمه الله said: 'I used to consider wealth as evil, however, it is a shield for the Muslims as far as these troubled times are concerned.

He further said: 'If we people would not have Dinar and Dirhams, the sultans and rulers would surely put us to disgrace.' And: 'If someone has been given some wealth, he ought to look after it (he should not let it go waste, rather he should invest it wisely in some lawful profitable business), for this age of ours is such that if a person would lose his wealth, he would soon lose his faith, too.' And: 'A lawful income does not tolerate wastage (i.e. one should not squander one's wealth.)' *(Baghawi)*

Where are the sixty years old people?

Sayyidina Ibn Abbas رضی اللہ عنہ related that the Messenger of Allah ﷺ said: On the Day of Judgement, there shall be an announcement: 'Where are the sixty years old people?' (They should come forward so that they may be taken to account). And this age (i.e. sixty years and above sixty years) is that about which Allah Most High has said in the Holy Qur'an:

اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيْرُ

The best of people -in the sight of Allah- is a person who grew old in Islam

Sayyidina Abdullah bin Shidad رضی اللہ عنہ related that among the people of Bani Azrah there were three people who went to the Noble Prophet ﷺ and accepted Islam. Then they stayed with the Noble Prophet ﷺ to learn more about Islam. (Since they were extremely poor,) the Messenger of Allah ﷺ said: 'Who is willing to make me carefree regarding them?' Sayyidina Talhah رضی اللہ عنہ said: 'I shall take responsibility for them.' Thus the three men started living with Sayyidina Talhah رضی اللہ عنہ. Once the Messenger of Allah ﷺ sent a battalion somewhere, and one of those three men accompanied that battalion. That person was then martyred during the encounter. After a while, the Messenger of Allah ﷺ sent another battalion.

The second man went with that battalion and fought until he was martyred. The third however died on his bed.

The narrator said: Sayyidina Talhah رضی اللہ عنہ saw those three men in his dream, one after the other, and he saw that all three of them were in Paradise. He also saw that the third man, the one who had died on his bed, was ahead of his peers. The one who was martyred in the second battalion was one rank below him, and the one who was martyred in the first battalion was one rank below him. Sayyidina Talhah رضی اللہ عنہ said: Seeing this, astonished me. I mentioned my dream to the Messenger of Allah ﷺ, who said: 'What does amaze you regarding that? The best Muslim -in the sight of Allah- is he whose lifespan in Islam is the longest, and the reason for that is that he got more opportunities to glorify, praise, and magnify Allah, and to proclaim His unity.' *(Musnad Ahmad)*

Beware of disobeying Allah, for that which is with Him cannot be obtained safe through obeying Him

Sayyidina Ibn Mas'ood رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'People! There is nothing other that brings you close to Paradise and takes you away from Hell, than (your doing) that which I have commanded you. And there is nothing other that brings you close to Hell and takes you away from Paradise than (your committing) that which I have forbidden you. And Jibreel *alahissalam* has informed me that no one dies until he has consumed whatever provisions have been decreed for him. Listen well! Beware of disobeying Allah, and exercise moderation in your quest for a lawful livelihood. And if there seems to be some delay in your obtaining your livelihood, then let this not drive you to earn your sustenance in an unlawful manner, for that which is with Allah cannot be obtained safe through obedience to Him.' *(Baghawi)*

Submit yourself to One, He will submit everyone to you

Sayyidina Jabir رضی الله عنه related that he had once accompanied the Messenger of Allah ﷺ on an expedition to Najd. After accomplishing his purpose, Sayyidina Jabir رضی الله عنه accompanied the Messenger of Allah ﷺ on his way back home. (During the journey back home, the following incident took place.) Around noon time, the companions reached a jungle. The Messenger of Allah ﷺ halted and dismounted. The people dispersed and sought shadow under the trees. The Messenger of Allah ﷺ himself lied down under a large tree, after hanging his sword into the branches of that tree. Sayyidina Jabir رضی الله عنه narrated: We had gone to sleep already, when the Messenger of Allah ﷺ called us. Upon reaching him, we saw that there was an infidel Bedouin with him. The Messenger of Allah ﷺ said: While I was asleep, this Bedouin took my sword from the tree. When my eyes opened, I saw him stand in front of me, with drawn sword. He asked me: 'Who will save you from me?' I immediately replied: 'My Allah will save me.' The Messenger of Allah ﷺ said this three times. He did not punish the Bedouin and sat down again. *(Bukhari and Muslim)*

And Abu Bakr Ismail mentioned this incident in his *Sahih* with the following detail: The Bedouin asked the Messenger of Allah ﷺ: 'Who shall save you from me?' The Messenger of Allah ﷺ replied: 'Allah shall save me.' Upon hearing these words, the Bedouin let the sword fall from his hand (in awe). The Messenger of Allah ﷺ quickly picked up the sword and asked: 'Who shall save you from me, (if I had any intentions of killing you?)' The Bedouin said: 'Be the best of swordsmen (in other words: Forgive me)!' The Messenger of Allah ﷺ said: 'Bear witness that there is no god except Allah, and that I am indeed the Messenger of Allah.' The Bedouin said: 'I will not become a Muslim (yet), but I firmly promise you that I shall never fight against you, nor shall I ever aid those who

intend to fight against you.' The Messenger of Allah ﷺ then let him go. When the Bedouin returned to his people, he said: 'I have come from a person amongst you who is the Best of Mankind.' *(Bukhari)*

Every wilderness has got some thorny branch

Sayyidina Amr bin Aas رضی الله عنه related that the Messenger of Allah ﷺ said: 'Every wilderness has got some thorny branch that catches the heart of man (i.e. man's heart is full of worries and concern regarding his livelihood and hoe to obtain it). If a person lets his heart turn towards those branches (i.e. who gives in to such worries and concerns), then Allah does not care if he perishes in that wilderness. And if a person relies on Allah and puts his trust in Him, then Allah shall be sufficient for him.' *(Ibn Majah)*

Provision seeks man

Sayyidina Abu Ad-Dardaa رضی الله عنه related that the Messenger of Allah ﷺ said: 'No doubt, provision seeks man just as his death seeks him.' *(Abu Naeem)*

The end of those who seek worldly benefits in the name of religion

Sayyidina Abu Hurairah رضی الله عنه related that the Messenger of Allah ﷺ said: 'Towards the end of times there shall be people who seek worldly benefits in the name of religion (i.e. they'll try to earn worldly possessions through deeds that are meant to bring them benefit in the Hereafter). They shall don the skin of sheep to show off. Their talk shall be sweeter than sugar, while their hearts shall be harder than those of wolves. Allah says (so as to reproach them): 'Are they deceived by the fact that they are granted respite, or are they bent to oppose Me? I swear by Myself that I shall afflict them with such great trials and tribulations that shall leave many a wise man dumbfounded.' *(Tirmidhi)*

Sayyidina Ibn Umar رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'Allah Most High says: I shall bring forth a creation whose talk shall be sweeter than sugar and whose hearts shall be more bitter than aloes. I swear by Myself that I shall afflict them with such trials and tribulations that shall leave even the most wise of people dumbfounded. Do those people (try to) deceive Me, or do they want to challenge Me?' *(Tirmidhi)*

Overt friends, covert enemies

Sayyidina Muaz bin Jabal رضی اللہ عنہ related that the Messenger of Allah ﷺ said: 'Towards the end of time there shall be people who shall appear to be friends whereas they are in fact enemies.' The people said: 'O Messenger of Allah ﷺ! Why shall that be so?' The Messenger of Allah ﷺ said: 'This shall be so due to their greed or fear.' *(Ahmad)*

Hidden shirk (infidelity) is more dangerous than the Dajjal

Sayyidina Abu Said رضی اللہ عنہ related: One day while we were talking about the Dajjal, the Messenger of Allah ﷺ came and joined us. (He listed to our talk for a while, and then) He said: 'Should I not tell you what I consider as far more dangerous for you than the *Dajjal*?' We said: 'Sure, o Messenger of Allah ﷺ!' He said: 'Hidden *shirk*, that is a person who offers his prayer and prolongs his prayer because someone is watching him.' *(Ibn Majah)*

Nine things to do

Sayyidina Abu Hurairah رضی اللہ عنہ related that the Messenger of Allah ﷺ said: My Lord has ordered me to do nine things:

1. To fear Allah in public and in private.
2. To say what is right even at times of anger.
3. To exercise moderation at times of want and affluence.

4. To treat such a person well who treats me badly.
5. To give to one who withholds.
6. To forgive him who did me wrong.
7. To let silence be reflection.
8. To let my talk be Divine remembrance.
9. To let my observations be a source of admonition for me. And my Lord has also commanded me to always bid good.

Near Judgement Day the mischievous will be given honour and respect

Sayyidina Huzaifa رضي الله عنه related that the Messenger of Allah ﷺ said: The Day of Judgement will not come until a vile and lowly person, son of a vile and lowly person will be considered as truly respectable. *(Tirmidhi, Baihaqi)*

Which sin yields which kind of punishment?

Sayyidina Ibn Abbas رضي الله عنه said: When a people are given to betrayal, Allah Most High shall fill their hearts with extreme fear of their enemy. When a people are given to adultery and fornication, their death toll shall increase. When a people are given to giving short measure and weight, they shall be deprived of their provision (that means they shall be deprived of the blessing in their livelihood, and of lawful sustenance). When a people are given to sanction unjust laws, there shall be bloodshed among them. When a people are given to breaking their covenants and promises, Allah shall cause them to be overpowered by their enemy. *(Malik)*

The Jews' tree

Sayyidina Abu Hurairah رضي الله عنه related that the Messenger of Allah ﷺ said: The Day of Judgement will not come until the Muslims fight the Jews, and (during this fight) the Muslims will kill many Jews. No matter behind which rock or tree they hide, the rock or tree will cry out:

'O Muslims! There is a Jew hiding behind me, kill him!' Only the Gharqad tree will keep mum because it is the Jews' tree. *(Muslim)*

An Abyssinian shall plunder the treasure of the Ka'bah

Sayyidina Abdullah bin Umar رضی الله عنه related that the Noble Prophet ﷺ said: 'Leave the Abyssinians unto themselves and avoid quarrels with them as long as they do not quarrel with you. And one thing is sure, the person to plunder the treasure of the Ka'bah shall be an Abyssinian with short shins. *(Abu Dawud)*

Locust shall be the first creature to become extinct

Sayyidina Jabir رضی الله عنه related that locusts were not seen in the year in which Sayyidina Umar رضی الله عنه passed away. This worried Sayyidina Umar رضی الله عنه. Then he dispatched a horseman towards Yemen, one towards Syria, and one towards Iraq, to see whether any locusts can be found. The one whom he had sent to Yemen returned with a handful of locusts. On seeing those locusts, Sayyidina Umar رضی الله عنه exclaimed: *'Allahu Akbar*! (I was worried about them being extinct because I had heard the Messenger of Allah ﷺ say: Allah Most High has created one thousand kinds of animals - 600 in the sea, and 400 on the land. Near the Day of Judgement, locusts shall be the first creature to become extinct, then others shall follow in quick succession, just like threaded beads falling from a string.' *(Baihaqi)*

How to make up for missed the Rakats

<u>Question:</u> What should one do if one missed one *Rakat* {with *Jam'at* (congrigational prayer)}?

<u>Answer:</u> If you missed just one *Rakat*, then you make up for it as follows: Do not conclude the prayer with *Salam* together with the Imam. After the Imam has said *Salam* towards the left and the right, you get up. Remember that

it is not right if the *Muqtadi* (follower) gets up after the Imam has said only one *Salam* as it might be possible that the Imam is going to do *Sajdah-e-Sahw*. Since you missed the first *Rakat*, you offer your missed *Rakat* like the first *Rakat* is being offered, i.e. you recite the *Thanaa*. A *Muqtadi* is not to recite Surah Fatiha behind the Imam, however, in case of making up for a missed *Rakat*, you recite Surah Fatiha and any long *Ayat* (verse) or three short *Ayaat* (verses), too. After completing the *Rakat*, you conclude the prayer as usual.

Question: How to make up for two missed *Rakat*?

Answer: It is very easy to make up for two *Rakat*. You offer them just like during any ordinary prayer that is offered alone. That means, in the first *Rakat* you recite Thanaa, *Ta'awwuz*, Surah Fatihah, etc, and in the second *Rakat* you recite Surah Fatihah and any other Surah. In case of *Zuhr, Asr and Isha* prayer, you had offered the third and fourth *Rakat* together with the Imam, and you need to make up for the first and second *Rakat*. Many people who encounter this situation make the mistake of not realising that they actually missed the first and second *Rakat* with the Imam, so they do not recite any other Surah after Surah Fatihah. Thus their prayer becomes invalid.

Question: What if one missed three *Rakat*?

Answer: People make many mistakes when making up for three missed *Rakats*. After the Imam said *Salam*, you get up and say *Allahu Akbar*. Then you recite the *Thanaa, Ta'awwuz, Tasmiyah*, Surah Fatihah as well as any other Surah. After this *Rakat*, you sit in *Qa'dah* and recite *Attahiyyat*, and nothing else. Then you get up and offer the second missed *Rakat*. In this, you recite Surah Fatihah and any other Surah. Then you offer the third *Rakat*, in which you recite only Surah Fatihah. The *Rakat* you had offered with the Imam was the fourth *Rakat*. Hence, after offering

three *Rakat,* your prayer will be complete. After the third *Rakat,* you sit for the *Qa'dah Akhirah* and recite *Attahiyyat, Durud Shareef, Dua,* and conclude your prayer with *Salam.*

Question: What if you have missed four *Rakat*?

Answer: In this case you offer four *Rakat* alone, just as four *Fardh Rakat* are offered: In the first *Rakat,* you recite the *Thanaa, Ta'awwuz, Tasmiyah,* Surah Fatihah and any other Surah, in the second *Rakat* you recite Surah Fatihah and any other Surah, and in the third and fourth *Rakat* you recite only Surah Fatihah.

Biographical Sketch

Maulana Muhammad Umar Palanpuri رحمه الله

His birth and childhood

He was born in at midnight, on Monday, 16th September 1929, in the village of Ghataman, five kilometres from Palanpur. He was given the name 'Muhammad Umar'. His father, Waziruddin, was settled in Mumbai, as he was doing business there. When he was seven years old, he was admitted to Hanafia School, Mumbai. One year later, his father Waziruddin, son of Nasiruddin passed away, leaving him orphaned. His childhood was marked by financial straits, but when Allah desires to favour someone, He creates circumstances accordingly. His mother played an excellent role in his upbringing. In his neighbourhood lived a lady who was known as Maryam Khala (Aunt). This lady was of an immaculate character. She had the good fortune of having learnt up to Mishkat. His mother would spend much time with her, learning many things about Islam. This made her more and more pious and god-conscious, and concerned with the Hereafter. She became eager to provide her son with religious education. He said about her: 'My mother might not have been literate herself, but she was eager to make an *A'lim* of me.' He further said: I had taught my mother how to recite the Holy Qur'an, but it was her who put me on that path. Every day, she would teach me something about religion. She used to tell me the stories of the prophets mentioned in the Holy Qur'an, and she also used to warn me of the terrors of Judgement Day. One day, she said to me: 'Two angels enter the grave. They ask three questions.' Then she told me the questions the angels ask, as well as their answers. On another occasion, she told me about the punishment of the grave. Once is said to her: 'I memorised those three questions and their answers.' She

said: 'In the grave that tongue of flesh shall be of no use. In the grave only your deeds shall speak. So do good deeds, and mind what is lawful and what is not. And also tell me about those things, for I am illiterate, and whereas you are not.' She also said: 'My son, if you have to bite someone's back, bite mine, so that our affairs continue to be our affairs - that I may benefit from your good deeds.' The respected Maulana explained: 'By this she intended to discourage me from backbiting. Man is quite inconsiderate. He bites someone's back and ends up giving his good deeds to his enemy.' His mother also used to tell him that charity wards off calamity, and that the hand that gives shall always have the upper hand.' Due to his unspoilt character, his mother's talk had an immense effect on him. The Maulana then went on: 'My mother used to make very vivid descriptions of Judgement Day, that the sky shall break into pieces, and that the earth shall be shaken by a mighty earthquake, and so on. Once I slept on the floor, and in my dream I saw the scenes of Judgement Day, as my mother had described them. My younger brother slept on the bed. Anytime during his sleep, he fell from the bed and landed right on me. I cried in terror: 'The Day of Judgement has come! We are called to account!' My mother lightened the lantern to see what happened. Then she asked me: 'Umar, what happened? It was just your brother who fell on you...' However, tears continued to flow from the eyes of young Umar, and he kept saying again and again: 'The Day of Judgement has come...' Thus, already in his early childhood, fear of Allah and the Last Day had penetrated each and every sphere of his being.

His mother had once heard the following Hadith from Maryam Khala (Aunt): 'If a person learns the Holy Qur'an, his parents shall be made to wear a crown of light on the Day of Judgement.' Upon hearing this Hadith, his mother began to cry and said: 'Son, I want you to study the Holy Qur'an and Bukhari Shareef.' He replied: 'Mother, and

what about school?' She said: 'I don't care. I want you to learn the knowledge contained in the Book of Allah and the Sacred Ahadith.'

Annual vacations in Ghataman

The Maulana's mother provided him with basic education and sound moral grooming. After five years of schooling, he and his mother returned in 1942 to Ghataman, to spend the annual vacations there. During these days, Maulana Abdul Hafeez Jalalpuri (who had just become a lecturer) happened to be in Ghataman, too. Maulana Abdul Hafeez was extremely sincere and abstentious. Young Umar's mother sent her son to his Madarsah. When Maulana Abdul Hafeez realized his student's intelligence, he covered taught him fifty books in just one year. Young Umar passed the exam for those books with excellent numbers. Maulana Nazeer Ahmad رحمه الله, who had come from Palanpur to conduct the exams, was astonished by the boy's performance and wanted to know whose son he was. Since he could not recognise him by the boy's father's name, his grandfather's name, i.e. Nasiruddin was mentioned to him. Upon hearing this name, Maulana Nazeer Ahmad رحمه الله was taken aback, and why should he not be, after all, Haji Nasiruddin was amongst the first four people to respond to Maulana Nazeer Ahmad's رحمه الله reformative efforts. Not only that, he aided Maulana Nazeer Ahmad's efforts to the best of his ability.

Maulana Nazeer Ahmad رحمه الله had not forgotten Haji Nasiruddin's sacrifices. He beheld the fruit of his sacrifices with his own eyes. Maulana Abdul Hafeez, who was known for his sincerity and abstention, and who earned at that time around twenty Rupees, had two little children to look after. Every Friday, he would walk to Palanpur (which was about five kilometres away) and bring some victuals as well as six radishes which he would use as a condiment throughout the week. He would keep the

radishes in his locker, and cook one every day. One day, while sitting near well of the mosque, Maulana Abdul Hafeez was teaching a lesson from Hidayatun-Nahw, when his son Abdul Haseeb (who was still very young) came to him and said: 'Father, I am hungry. Please come back home, otherwise I will eat all the radish...' Here it ought to be mentioned that the honourable Maulana would not only contend himself with as little as twenty Rupees, he was also known for his punctuality and dedication, as he would teach even during his free time. It was his student's eagerness to learn that compelled him to give him extra lessons.

Maulana Umar رحمه الله said: Once my mother had sent my respected teacher five Rupees as a gift. When I gave him the amount, he started crying and said: 'Muhammad Umar! I am putting in so much effort to make something of my Hereafter (and not to earn more money).' During the year, when Maulana Abdul Hafeez was about to leave for his native village, he wanted to take my father along. He sent the following message to my grandmother: 'I want to take him with me so that his studies won't suffer.' Since my grandmother's greatest wish was to make her son an *Alim*, she somehow arranged fifty Rupees (in spite of grinding poverty), gave them to my father and let him go with his teacher.

The world at his feet

It was during those days that some relatives from Mumbai had come to convince my grandmother to convince her to send my father to school. They told her that he was a good student who had already got a cash reward for his performance, and that she is wasting his potential by sending him to a *madarsah* (religious school). She said: You have only got this world in your mind. Well he will have the world at his feet, *In sha Allah*. To make it short, my respected father accompanied his teacher to his

hometown, where he was taught by him for about five to six months. Thereafter my respected father took admission in Darul Uloom Deoband. That was in 1944. Shaikhul Adab Maulana Izaz Ali رحمه الله took his admission test, after which he got the desired books like *Kanz-ud-Daqaaiq*, and so on. During those days he worked extremely hard to acquire religious knowledge. He would study for up to 22 hours, and rest only for two hours. As a result, his health was badly affected and he started suffering from Tuberculosis. After the annual exams, which took place in 1945, he went back to Mumbai. After spending some time there, a *Chilla Jama'at* from Delhi arrived. Maulana Muhammad Yusuf رحمه الله convinced my father to complete his education in Mumbai. During his stay in Mumbai, he took *Bai'at* at Maulana Yusuf's رحمه الله hands. He continued his education in Mumbai, and he did some business there, too. At each turn of his life Allah Most High provided him with guidance and help. Right from his early days, my respected father used to pay heed to the advices which his elders would give him. This was the secret behind his success. Allah Most High provides man with all he needs at every instance of his life, but people derive benefit from those means only to the extend of the efforts they make.

Religious education and marriage in Mumbai

His Nikah was performed on 3rd May 1946, and the young couple started to live together on Friday, 5th May 1946. At Maulana Yusuf's رحمه الله behest, he continued his religious education during his stay in Mumbai. Within one year, he completed the study of Jalalain and Bayanul Qur'an. In 1950, he became Imam of the Mangli Kandwari mosque. During those days, he would study for six continuous days, and go to his home on the seventh day. He would share religious knowledge with his mother, who would tell him in return: 'Today only I am listening to you but there will come a time when hundreds and thousands of people will listen to your talk.' Allah Most High fulfilled

both of her predictions as she had made them. Her first prediction was that the world would liet at his feet, and the second was that hundreds and thousands of people would listen to his religious talks. My father used to say in this regard that whoever works with sincerity for Islam, Allah causes the world to lie at his feet, and one who does not make any efforts for the sake of Islam, the world shall climb on his head, instead of lying at his feet. (These are my father's words...) His whole life bears witness to the truth of this statement.

He was still continuing his education, when his family life was undergoing considerable difficulties. However, firm resolve and patience would not let him give up. He studied the complete Mazahir-e-Haqq during the year in which Mishkat Sharif is taught, and also participated in *Tableeghi* activities. He even went for *Chillas*.

Four months with the Tableeghi Jama'at

In the meantime, a *Jama'at* from Delhi, under the leadership of Qari Abdur Rasheed Khorjoi رحمہ اللہ, arrived in Mumbai. The *Jama'at* rearraged itself for an upcoming four month trip, and my father gladly joined the *Jama'at* for four months. He went to the station with his bedding and whatever he might need during that period. When his relatives came to know about that, they too, went to the station, trying to discourage him from going on the trip due to his domestic situation. However, one of his companions (Munshi Anees, Idara-e-Ishaat-e-Deeniyat) took him aside and said to him: 'If you do what the prophets did, then Allah will not let you go waste. He will cause you to shine, and He will cause your people to shine, too.'

مطلق آں آواز حق از شہ بود   گرچہ از حلقوم عبد اللہ بود

'It is naught but the voice of the Souvereign, even though it might come from the throat of a servant.'

My father then finally made up his mind, picked up his satchel and departed with the Jama'at. He said: 'I have not completed these four months, and may Allah never let them be complete.' Allah Most high accepted his prayer, and he kept engaged in Tableegh throughout his life, until passed away in the path of Allah.

Anyway, when he reached Delhi, his patron and benefactor Maulana Yusuf رحمه الله said to him: 'Muhammad Umar, you should complete your education now.' He had completed the course up to Mishkat Shareef, and now only the *Dawrah-e-Hadith* was remaining. After four months had passed, he returned to Mumbai. Back there, one predicament followed the other, he even incurred debt. He had a family to look after, he was overwhelmed by concern for the Hereafter and concern for the Ummah. He also deemed it necessary to complete his education, as this the wish of not only his dear mother, but also his patron and benefactor Maulana Yusuf رحمه الله. His mother had by now become bedridden. She had lost her eye-sight and was also hard of hearing. He had to face tremendous difficulties in every regard. In spite of the odds, he decided to travels for the sake of completing his education. When he took leave from his mother, she said: 'My son, do you leave me?' He said: 'I am going to learn about Islam.' Passing her hand over his head, she said: 'Then go, my dear.' Thus he finally departed for Deoband, fully relying on Allah...

Back to Darul Uloom Deoband

On 11th June 1955, after having spent the whole month of Ramadhan in I'takaf (seclusion) in the central mosque of Delhi, he joined Darul Uloom Deoband for the second time. After having passed the admission test, he got admitted into his desired class (*Daura-e-Hadith*). He studied under some of the very best teachers, especially Shaikhul Islam Maulana Husain Ahmad Madani, who was entrusted the task of teaching Bukhari Sharif. My father was fully engaged with

his education, but yet he paid full heed to the advice his mentor Maulana Yusuf رحمه الله had given him: 'You must acquire knowledge and you must engage yourself in Tabligh. However, your education must not suffer on account of Tabligh, nor must Tabligh suffer on account of your education.' He set his timetable in such a manner that he could give four hours per week for *Tabligh*. His other activities he rescheduled accordingly. Thus he kept himself engaged with both *Tabligh* and completeing his education. This was at a time when *tablighi* activities had not been too common in Darul Uloom, not to talk about the remaining country. Other students would often make fun of him. However, he would not care the least about their mocking, and kept pursuing his education as well carrying on with Tabligh. It was a common notion amongst the students that only dull kind of people would consider *Tabligh*, or that *Tabligh* would make bright people dull. However, during the first semester exams, my father passed not with distinction, he even got the first position. After that, students became greatly impressed with him. My father seized this opportunity and engaged a great number of them in *Tabligh*.

His mother's demise

When his mother was afflicted with the disease that finally led to her demise, relatives suggested her to call her son from Darul Uloom. She said: 'No. Don't call him. He is gone for the sake of religion I am empty-handed. I want him to be my treasure in the Hereafter. Then, when Allah shall ask me: What have you brought?' I shall say: 'I brought the fact that I have left me dear son in Your way...' When she was about to die, she said: 'I can smell some lovely fragrance!' And that although her nose and ears had stopped functioning a long while ago. Then she said *Salam*, smiled and fell unconscious When she came to her senses again, her attendants asked her: 'Mother, whom did you greet and why were you smiling?' She said: 'I saw my son

Muhammad Umar amongst some angels. I greeted him and smiled at him.' With that, this devout ascetic lady whose main concern was the Hereafter, and who had groomed her son with this concern, returned to the loving mercy of Allah. May Allah shower her with His infinite mercy.

She had passed away on 14th December 1955. My father saw her in his dream. When he asked her: 'Mother, where are you?' she replied in Arabic: 'I am in Paradise.' She also said: 'Son, you have not taken me for Hajj.' After that, he went for Hajj and consigned her the reward thereof.

Some women can cause a whole household to turn to religion

He used to say: My mother used to keep me with her all the time, even at night.'she would tell me alot about religion and matters of faith. She would offer long prayers, and her Duas used to be very long, too. She considered Allah as the true Creator and Owner of Everything from the bottom of her heart. Once, a house in our neighbourhood was sold. My mother asked me whose house it was. I told her that the house had been owned by a Parsi. When my mother heard me say so, she got very angry and said: 'Allah is the Owner of Everything. How can you call a Parsi the owner?' Finally Auntie Maryam interceded for me and my mother ceased to be angry with me. The way his mother had brought him up is indeed a source of inspiration for us...

That which you deem to be anguish is in fact a treasure of joy

And that which you consider as tearful eyes is in fact a source of mercy.

The value of time

His student days were spent in dire straits. Since there was no oil to lighten a lamp, he used to study in the glow of the streetlights. He would not let his time go waste. If

any of his relatives would come to visit him in the *Madarsah*, he would often utter *'Innalillah...'* as such visits usually meant wastage of time. If he found anyone else who would show his guests around, he would be very happy, as this meant his time was saved. Due to his realising the value of time, he passed the mid-term exams with flying colours. He himself said in this regard that he used to write many details and explanatory notes in his answer sheets. Apart from that, he would also add the elucidations he had heard from Maulana yusuf رحمہ اللہ. These would often be new points for the examiner, and thus an additional benefit. In his final examinations, he not only obtained excellent grades, he also got the second position in his class. He graduated on 8th April 1956.

A great example of conveying religious knowledge to hundreds and thousands of people

Almost all major *Ijtamas* held on national or international level, would feature one of his talks. Hundreds and thousands of people would come to listen to him. His lectures were brimming with sincerity and touching to the core. They brought a revolutionary change into the lives of countless people. Countless people repented from their evil ways. Countless dead heartswere quickened to a new life. Thousands of people resolved to make their lives and their belongings an endowment for the sake of Allah. They donated large sums to support the Tablighi Jama'at. During his forty year long efforts for the Tablighi Jama'at, he travelled abroad 81 times and he perfomed Hajj twenty times. At times his audience would consist of several hundred thousand people. History has to offer only few examples that match this huge number of talks, travels and audience. *'Such is the grace of Allah. He grants it to whomever He wills.'* Such untiring efforts, such hard work that results in changing the lives of countless people is not possible without Divine help and support. This might be considered as some sort of miracle that

Allah worked thorugh him. Allah has promised in the Holy Qur'an: *'If you aid (the cause of) Allah, he will aid you and plant your feet firmly.'* Allah shall definitely assist those who work for the revival of Islam, but success is usually grnated according to the level of sincerity. My father's heart was full of sympathy and loving tenderness towards this *Ummah*. He would not be at peace without exerting himself in calling others to Allah. During his speeches he would often recite this verse:

دردِ دل کے واسطے پیدا کیا انسان کو ورنہ طاعت کے لیے کچھ کم نہ تھے کروبیاں

Sympathy and love demand the feeding those who are hungry, clothing those who are naked and helping those in need, too, but the greatest sign of love and sympathy is to keep a person from rushing headlong into Hell, and leading him on the path to Paradise instead. To make a person worry about his eternal life. It was this sympathy and love with which the prophets and messengers were sent to mankind, and this is the life purpose of those who follow them. My father was blessed with this spirit in abundance, and this is why he would roam the Islamic world in spite of several ailments. That is what he lived for: bringing this Ummah on the trackof Islam, without ever allowing the slightest decrease in his efforts.

What his speeches were like

He would commence his addresses with the *masnoon Khutba* (sermon). As soon as his speech commenced, people who were busy with something else, or scattered over the place, would rush to the place from where they heard the familiar voice - quite like moths that are attracted to the light. Then they would sit with deference until the speech was over. His speeches would usually comprise of such Qur'anic stories which illustrated how those who lived their lives in obedience to Allah prospered, and how those who chose to disobey Allah

were utterly ruined. He would also mention vivid descriptions of Paradise and Hell. His mentioning of Paradise was such as though it was right in front of him, and he could actually see all its bounties and splendour. During his speeches he'd recite the Holy Qur'an with his typical beautiful intonation. His recitation would hold the audience spellbound. It was as though the Qur'an was penetrating the deepest recesses of their hearts. After that, he would explain the Unity of Allah Most High through real, tangible examples, and he would also illustrate the unlimited power of Allah Most High. In short, his speeches were so brilliant that they delighted the scholars as well as the common people. He would often recite this verse:

در فیض محمدؐ واہے آئے جس کا جی چاہے   نہ آئے آتش دوزخ میں جائے جس کا جی چاہے

The *Ijtima* (concourse) was unthinkable without him. Mere mentioning of the word *'Ijtama'* (concourse) would make one think of him. He would attend all major *Ijtamas* (concourses) - no matter in which corner of the country they were held. He would explain very minute points in a simple and straightforward manner. Anyone who listened to him felt as though he was spiritually growing. Even a person who heard him for the first time, would feel an urge to engage in this blessed work as well. Allah had granted him extraordinary oratory talent. Towards the beginning of his addresses, he would develop a sense of longing towards spiritual riches in the people. He would convince them that a person's life and belongings have got no meaning unless they are used for Allah's sake. Thus he set up a mental frame work for the whole audience. And towards the end of his speech he would fill them with enthusiasm. People became more than willing to go forth in the path of Allah. His forming of groups was such as though each individual was the focus of his attention. He was concerned to encourage all those who got themselves

enlisted, he would pray for them, and while doing so, he appeared to be full of an amazing freshness. The more people got themselves enlisted, the happier he would be. Hundreds and thousands of people, after repenting from their former evil ways, began to travel the straight parth. Each and every thing he did in his life seemed to show that he was created for this very purpose... And that was so indeed. Ever since his youngest days, he was somehow engaged in bringing others closer to Allah. This was what his life was all about. No matter who came to meet him, he would surely encourage them to take part in this work. Depending on the occasion, he would request them to get enlisted for at least three days. If that was not possible, he would ask them to do it for one day and one night, and if that was not possible, he would ask them to at least listen to the lecture in the morning. He used to say that during the golden days of this Ummah, *Dawah* (preaching) was given foremost importance. It was the quintessence of a Muslim's life back then. This, he would say, was the reason why the companion had travelled all over the world. If the Muslims would follow their example, then Allah would fulfil the Divine promise even today just as He had fulfilled it during the days of the companions; there would be an abundance of spiritual and material blessings... Due to his great concern, his hard work and dedication, Allah showed him ever new ways to expand this work and to involve more and more people in it. This was how he had guided the people.

His last days

He performed his last Hajj in 1997. On 29th April 1997, he returned from his last visit to the House of Allah to the settlement known as Hazrat Nizammudin. He had been ailing for a while. His condition was such that at times he was well, and at times he felt ill, but his resolveand willpower remained unshaken all the time. When he felt strong enough, he would go to deliver a speech, as was his

routine. During those days, some of his friends and relatives from his hometown Gathaman had come to Hazrat Nizamuddin. The purpose was to make him participate in the Ijtama that was bound to be held in Gathaman. Upon their insistence, my father left for Gathaman. He flew to Delhi then he travelled onward to Ahmadabad, and from there onward to Madarsah Nazeeriyah. There he gave a short speech during which he narrated some incidents that took place during the early days of his studies. Then he continued his journey to his hometown Gathaman. The Ijtama there lasted for three days. By the Grace of Allah, he remained fine throughout. He met his relatives and friends asking him about their wellbeing. He even met some Hindu mates of his childhood and asked them to accept Islam.

His last public speech

It must have been 17th May 1997, four days before his death when he gave his last public speech in Gathaman, his hometown. Who could have known that this candle that continuously shed the light of faith would soon be extinguished. During this speech, he told the people about his early travels abroad. He told the people to take an example from the lives of the Companions رضی اللہ عنہم during the reign of Sayyidina Abu Bakr Siddiq, when the Muslims were faced with conditions remotely comparable to those today. This was his last speech, a speech that was full of sympathy and loving tenderness, after which he would soon commence his journey towards his final abode. But this was not known to anyone - except the Knower of the Unseen... After his speech, he did - as usual- form groups of those who were willing to forth in the path of Allah, and he also blessed them with his prayers. At last, with raised voice, he greeted the crowd thrice with the greeting of peace: As-Salamu alaikum! And the crowd returned his greeting. In his dua, he also said: 'O Allah, I have become weak. The people here have come together with difficulty.

O Allah, protect them...' This servant of Allah was always yearning to gather as many people as possible and to motivate them to go forth in the way of Allah. He wanted them to travel inside the country and abroad, to reach out to those who had no inclination towards religion, towards those who had not even the urge to get such an inclination, to call them towards the true faith, to call them towards the way to Paradise. This was his foremost concern. This was what his whole life was about - this was how he lived, this was how he died. Anyway, afterfour days, he travelled by car from Gathaman to Ahmadabad, and from there he travelled onwards to Delhi till he reached Hazrat Nizamuddin where the centre was. On the day of Ashura, early in the morning, a lecture was given. Then, on 10th, 11th, and 12th Muharram 1418 A.H. he intended to visit some Madaris. First he intended to visit Gangwara in the district of Eetah, where there was also an *Ijtima'* (concourse). In the morning of the 21st May 1997, after the morning prayer, he requested his attendant to seat him in the car so that no one would be inconvenienced by having to wait for him. As per his request, he was seated in the car. He was very quiet this morning. The journey commenced nevertheless. He was accompanied by two of his attendants. The car reached Khorjah where he had been requested to supplicate. On reaching there, my father went to the washroom. He had no strength left in him. His condition did not get better even after breakfast. He then asked for his medicine and to be brought back to the car. Upon being advised to rest for an hour before continuing his trip, he said: 'I do not want to be alone. How can I stay away from the group? Take me along.' Seeing his pitiable condition, one of his attendants said: 'Please let me take you back to Hazrat Nizamuddin.' But my father replied: 'No don't do that. We can't inform the other members of the group.' Since father was extremely weak, the other attendant said: 'I shall inform them.' He said: 'Yes, do that!

Thus no one will be troubled by having to wait for us.' This all happened one day before he passed away. Although he was himself in agony, he could not bear the thought of causing trouble to someone else. When his attendant told him that he had contacted the people in Aligarh, my father said: 'Fine. Now let us go back. Hurry up.' This happened on the way back from Khorjah, the place from where he had begun his *Tableeghi* activities after his graduation from Darul Uloom Deoband, and from where he had been sent the first time for four months to go forth in the path of Allah. The Amir who had sent him, Qari Abdur Rasheed رحمه الله had also been from Khorjah. They both are buried side by side.

The sun that shed the light of faith goes down forever

After coming back from Khorjah, my father was taken straight to the hospital. Since he felt better after the treatment, he was taken back to Hazrat Nizamuddin. That was around 11 o'clock. People in Hazrat Nizamuddin, in their exuberant love and joy on having him back, carried him to his room and made him lay down on his bed. Who knew that this bird that longed to reach the heavens of spiritual bliss would soon escape from the cage of his earthly existence? Everyone was glad to see him in better health... then around 12 o'clock, the sun that shed the light of faith went down forever.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ۔ اَللّٰهُمَّ أْجُرْنَا فِيْ مُصِيْبَتِنَا وَاخْلُفْ لَنَا خَيْرًا مِّنْهَا

This sad incident took place on 22nd May 1997. The news spread like a wildfire. This calamity caused the hearts of countless people to wreathe in pain. It seemed so unreal that this sincere well-wisher of the Muslim Ummah, this loving and affectionate person who would get up at night and invoke the Lord with tearful eyes for hours, this man who had dedicated his life to spreading the religion that was brought by Sayyidina Muhammad ﷺ, this man

whose heart would break on seeing people distancing themselves from Islam, this sun that hadnever ceased to shed the light of faith had now gone down forever. Who could believe that this Ummah had lost one of its great benefactors? It seemed like the whole world became a place of mourning. Markets bore an abandoned look. Sadness and gloom was everywhere. His followers poured in to behold him just one more time, and after that, they engaged themselves in Zikr, Dua and recitation of the Holy Quran. Some broke into tears - wondering who would now be there to lok after them, to guide them? Who would be their guide, a guide who was perfect himself, who would assist and help them draw closer to Allah, just as this man of Allah had guided them. When Maulana Muhammad Yusuf, Maulana An'amul Hasan, Maulana Azharul Hasan had passed away, one after the other, there was someone to console them - someone who had wished the best for the whole Ummah; someone who had taken over the task of *Dawah* (preaching) and expanded it. Today, this person had parted from them. Everyone was dumbfounded and overwhelmed by grief. Till nightfall, the streets of Hazrat Nizamuddin were full of people. Due to the masses of people, the funeral prayer had to be offered in the park next to the tomb of Humayun. Then the bier was taken to the Panch Piran graveyard. There, in a small spot of land, Maulana Ubaidullah, Qari Abdur Rashid and Munshi Basheer Ahmad (may Allah have mercy with them all) had already been laid down to their eternal rest. Another tired traveller, who like his companions before, had spent his life in calling the world to Allah, finally found his resting place right in their midst. May Allah have mercy on him.

Letters of condolence

The letter from friends of the Raiwind Shura (Council of Raiwind)

From Maulana Abdul Wahhab *damat barakatuhum*

Around 1:30 pm we got to know about this tragic incident.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ - إِنَّ لِلّٰهِ تَعَالٰى مَا أَخَذَ وَلَهُ مَا أَعْطٰى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى -

We all are grieved beyond measure. All of us are right now engaged in praying for his forgiveness and *Isal-e-Thawab.* After Zuhr, Quran was recited in the Madarsah. In one sitting, people finished 17 complete readings of the Holy Qur'an, and they are still engaged in *Isal-e-Thawab.* His departure is a great loss for all Muslims, but especially for those who are involved in *Tableegh.*

اَللّٰهُمَّ أْجُرْنَا فِيْ مُصِيْبَتِنَا هٰذِهٖ وَاخْلُفْ لَنَا خَيْرًا مِنْهَا

He had joined the Tableeghi Jamaat during the days of Maulana Yusuf رحمه الله, and, making many sacrifices, got more and more involved in this blessed task, until this became the mission of his life, and until he became the lifeline of the centre Hazrat Nizamuddin. During the days of Maulana Anamul Hasan رحمه الله, he was entrusted with the responsibilities of giving speeches, and also became a member of the *Shura* (advisory council) for which Maulana Anamul Hasan had worked. In short, he was one of those whom Allah had selected to work for and promote the task of *Tableegh.* He was the jewel of our annual gatherings. Now that he is now more, it is nothing but natural to feel grieved. On such occasions it behoves a believer to be courageous, patient and content with whatever Allah has decreed. When we had been patient at the demise of Sayyiduna Muhammad ﷺ, who was dearer to us than

our lives, our belongings, our families, our near and dear ones, our teachers and elders, then we ought to be patient at this occasion, too. We all pray that Allah deal with him in the very best of manners, that He may forgive each and every fibre of his body, and may He grant him the loftiest ranks in Paradise, and may He grant those whom he had left behind the strength to be patient, and may He grant them a good reward in turn. May Allah continue to bless this Ummah after his demise, just as He had blessed this Ummah during his lifetime.

اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ وَاغْفِرْ لَنَا وَلَهٗ۔

Allah Most High who has revived Tableegh in this age, and who has made Tabeegh reach this stage, who had let our dear late Maulana play an important role in this matter, had also endowed him with all the necessary attributes for this task. It is possible for Allah to bless this Ummah with thousands, millions of people as dedicated as him... we pray to our Bountiful Lord to accomplish the mission of Tableegh in His infinifte Grace and Mercy. May He, through the efforts of Tableegh, revive religion all over the world. May He show the results of our efforts, efforts that are based on many sacrifices, and may He bless our efforts in every regard. *Ameen*

'Salam' and condolences to all the residents of Hazrat Nizamuddin. You are all broken-hearted right now. Your prayers are very likely to be accepted. Please do remember us also in your prayers.

Wa Salam

Letter of condolence from the advisory council Darul Uloom Deoband

From: Maulana Marghoob ur Rahman, In-charge Darul Uloom Deoband

The advisory council of Darul Uloom Deoband wishes to express its heartfelt condolences at the sad demise of Maulana Umar Palanpuri رحمہ اللہ. We all pray to Allah to forgive him and to raise his ranks in Paradise.

Maulana Umar Palanpuri was a student of One of our early graduates - Shaikhul Islam Maulana Syed Ahmad Husain Madani *qaddasa Allahu sirrahu*. Right from his student days, he was known for his virtuous nature, his hard work, focus on his objectives and his inclination to the righteous.

Once during his student days, he was severely ill and had to suspend his education. However, due to his being focused on his goal, he resumed his education after a while, and succeeded.

After graduating from Darul Uloom Deoband, he joined the *Tableeghi Jama'at* and he had dedicated his whole life to call others to Allah. Allah had made his oratory powers extremely effective. His speeches brought a change in the life of thousands of people. This is how he has used all his energy to realize the goals of our respected elders. Through the last few years, the late Maulana came here often and spoke in praise of his *Alma Mater*. He also would encourage the students to take up *Tableegh*. The Advisory Council of Darul Uloom Deoband feels immense grief at the death of one of its sons, and one standard-bearer of *Tableegh*. In the light of the Sunnah, we wish to condole the late Maulana's family, his household, and everyone who was attached to him, especially members of the *Tableeghi Jama'at*. We pray to Allah Most High to forgive him, to raise his ranks in Paradise and to accept the services he had rendered. *Ameen*.

Letter of condolence by Maulana Abrar-ul-Haq Hardoi رحمه الله

Today in the afternoon, around Asr, after returning from a long journey, we learnt that Maulana Muhammad Umar Palanpuri رحمه الله is no more. This news was as shocking as it caused us grief. May Allah raise the ranks of the deceased and may He grant those whom he had left behind a goodly patience. I felt an immense urge to come immediately, however extreme tiredness prevented me from even going to the nearby mosque. This is why I sent these few words, with a view to gain reward from Allah Most High.

Letter of condolence by Maulana Mufti Abd-ur-Raheem Lajpuri رحمه الله

Maulana Muhammad Umar Palanpuri was immensely sincere, full of sympathy towards this Ummah and an accomplished scholar of Islam. Allah Most High had bestowed upon him countless virtues. He had endowed himself to serve Islam. His days and nights were full of religious concern and worry for Muslims. He suffered from a number of ailments, but he would ignore his pains and kept himself engaged in the service of Islam. He had sacrificed his rest and comfort for the sake of Islam.

This most humble servant truly loved the late Maulana for the sake of Allah. He would meet me with full sincerity. In fact, he was an embodiment of sincerity. He was full of spiritual strength and inner power due to his relation with Allah. Otherwise he could not have discharged so many responsibilities in spite of his illness. This would have been beyond the power of any human being. He lived only for the sake of Deen. He was a living example of the Ayat:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

His demise is a great loss for the Ummah, it is indeed as though a whole world has died with him. May Allah reward him on behalf of us all in the best of manners. May He grant him the highest ranks in Paradise. May he grant us, too, such concern for the Ummah, and may He let us serve Islam until we breathe our last. *Ameen.*

I would like to request you all to remember me in your prayers as well, that Allah may be pleased with me and that He may grant me a beautiful end. I also would like you to pray for my family-members, my attendants, and all those who are attached to me. May Allah be pleased with them all and may He grant us all steadfastnesss in faith and in the performance of good deeds. And may He grant us an end on faith. And may He grant us all, may He grant the whole Ummah perfect belief, unshakeable faith and guidance. *Ameen.*

Letter of condolence from Maulana Habibullah Ferozpuri Palanpuri, administrator of Mahad Ilmi Kanz Marghoob Patan (Gujrat)

After the *masnoon* greeting. People here were still discussing the recent visit of the respected elders from Nizamuddin to Gujrat, when we suddenly got this shocking, heart-breaking news, the demise of Maulana Umar Palanpuri رحمه الله... writing رحمه الله after his name causes too much grief. It almost breaks our hearts. Thousands of people are left mourning by the demise of this person, a person with a sound heart, restless spirit, and an innocent, pure character. *Lo! To Allah we belong and to Him we truly shall return.*

What a news! That the meeting with the Maulana in his hometown was the last meeting with him. That this candle of *Dawah* and *Tableegh*, a candle that was flickering due to its many ailments, and prolonged weakness has finally extinguished... Maulana's sincerity, god-consciousness, his attachment to the Divine, his being absorbed in *Dawah*

(preaching), his selflessness and sacrifice, his humility and humbleness, and then finally his dying in the path of Allah shall make him unforgettable for years to come.

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ

Right upon getting the news, we arranged for recital of the Holy Qur'an to confer the reward thereof. This is continuing till now.

اَللّٰهُمَّ اغْفِرْ لَهٗ وَ ارْحَمْهُ وَ اَدْخِلْهُ جِنَانَ الْفِرْدَوْسِ عِنْدَكَ وَنَوِّرْ قَبْرَهٗ وَ بَرِّدْ مَضْجَعَهٗ وَوَسِّعْ مُدْخَلَهٗ وَ اَمْطِرْ عَلَيْهِ شَآبِيْبَ رَحْمَتِكَ۔ { آمين }

Hazrat Jee and Maulana Izharul Hasan رحمهما الله passed away one after the other. At such delicate times, the demise of Maulana Umar Palanpuri has created a void with far-reaching effects in the 'Centre of *Dawah* (preaching) and *Tableegh*'. May Allah grace him with His forgiveness and mercy. May He grant him high ranks in Paradise. May He grant all those whom he had left behind a goodly patience to bear this loss, and a goodly reward. May He protect the work that has been done so far, and may He bring it to completion. May He always stand by you, guide you and assist you. *Ameen.*

Letter of condolence from the advisory council of Mauritius

As-Salamu alaikum wa rahmatullahi wa barakatuhu. After the *masnoon* greeting, we pray that Allah lets us benefit from your spiritual excellencies, and that He may bless your lives. *Ameen, summa Ameen.*

Yesterday we received a phone call and learnt about Maulana Umar Palanpuri's رحمه الله demise. We called a number of other people in order to confirm the news, and it turned out to be true. *Lo! To Allah we belong and truly to Him we shall return.* His demise means a tremendous loss of

guidance to the Ummah, a loss that can perhaps never be made up for. The late Maulana had spent his whole life in *Dawah* and *Tableegh*. He showed the Ummah a way, which, if followed, would lead them to their desired destination. May Allah grant him the best of reward on behalf of the whole Ummah, and may he grant him a lofty rank in Paradise. *Ameen*. The whole Ummah will feel this loss, especially the people here in Mauritius suffer... the date for the *Ijtima'ah* (concourse) had been fixed, everything had been prepared, the late Maulana had been eagerly awaited, but alas! He parted before we could benefit from his presence. May Allah grant those whom he had left behind - and he has left behind the whole Ummah - a goodly patience, and may He grant us all the strength to value our respected elders and may He grant us the willingness to draw benefit from them. *Ameen summa Ameen.*

The advisory council of Mauritius, in fact all Muslims of Mauritius wish to condole those whom the late Maulana left behind, along with a request to be remembered in their prayers.

Wa Salam.

Letter of condolence from Chapata Mosque and Jama'ah, Zambia

Respected Maulana Muhammad Yunus Palanpuri, As-Salamu alaikum wa rahmatullahi wa barakatuhu.

After the *masnoon* greeting. We got the news of Maulana Muhammad Umar Palanpuri's sad demise today at noon, through a telephone call. Just a single call, but the whole country is steeped in grief. How many people there are to be condoled? Hundreds and thousands of hearts are filled with grief. Hundreds and thousands of eyes are filled with tears. He was the water of life for the whole Ummah. He was a tower of light. He lived in the hearts of thousands. His lectures would bring each day thousands

of people on the right path. He took it upon himself to travel in the path of Allah all over the world for the benefit of others. Now finally, this life-long traveler has parted from the caravan as he has reached his destination. *Lo! To Allah we belong and truly to Him we shall return.*

May the merciful Lord grant him the highest rank in *Jannatul Firdaus.* May He grant all them whom he had left behind amongst his family and those who loved him a goodly patience and abundant reward for bearing this tremendous loss. May he bless the lives of our remaining elders and may He continue to shade the whole Ummah with their presence. May He grant us, and everyone involved in *Tableegh,* no, every Muslim the strength to follow his footsteps. *Ameen.*

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ۔

Pecularities, Characteristics and Routine

اس کے نفس گرم کی تاثیر ہے ایسی　　ہو جاتی ہے خاک چمنستان شرر آمیز

How much effect his hot breath has! It even sets the garden's soil ablaze

1. Along with full dedication to the cause of *Tableegh,* he duly considered the principles of calling others to Allah. Completely oblivious to even most frustrating conditions, he would keep himself engaged in *Tableegh.* Without ever minding being tired or weary, he would call people to Allah, whenever he had a chance to do so, and he would consider such a chance as great boon. When calling others to Allah, he would regard the relevant principles. He would never impose himself on someone so as to be bothersome. Instead, he would express whatever he had to say in the most effective manner. When he felt that his words had no effect, he would wait for

another chance and rephrase his talk in an even more appealing manner.

He would address the people in an affectionate manner. He would never give the impression that he considered himself as better and the other as worthless. He would always wait for the right opportunity and the right atmosphere before starting to talk about religion. He would talk very softly. His words were full of kindness and sympathy. The person addressed would feel that he is talked to by an extremely sincere, accomplished personality. It was as though the addressee's heart would want to shout out 'Yes! Whatever this person says is only for the sake of Allah!' This is why the addressee, upon parting, would feel truly satisfied, and inclined to act according to what he just had heard.

حکمت و دانائی و عشق و محبت کا نشاں   پھونک دیتا تھا رگوں میں زندگی جس کا بیاں

Talk bearing signs of prudence and wisdom, kindness and love

Would blow the breath of life into the one's veins.

2. Just as my respected father would send out groups to keep the cause of Tableegh going, he would also make it a point to go himself forth for this blessed cause. Sometimes he would stay abroad for months. He was needed in the centre, but still he would travel within the subcontinent to attend gatherings in mosques and *Madaris,* and he would also undertake long journeys to Africa, America, Australia and Europe. After having performed the obligatory Hajj, he performed a number of voluntary Hajj and Umrahs, accompanied by *Tableeghi* groups. After reaching the sacred land of Hijaz, he would promote the cause in front of

Muslims from all over the world. He would also dispatch groups from there. In the holy sites, he would pray for the safety, welfare and well-being and spiritual progress of all Muslims, those from the subcontinent as well as those from other places. His deep concern and far-reaching efforts would help him establish a link with Muslims from all over, and ever new ways and methods of promoting Dawah would open up for him.

کون نکلے گا خدا کی راہ میں دیوانہ وار   دین کی خاطر ٹھوکریں دردر کی اب کھائے گا کون
آسمان زہد و تقوٰی پیکر حسن و یقین   اب ہمیں راہ توکل آہ سمجھائے گا کون

Who shall go forth in the way of Allah with ravenous zeal

Who shall go from door to door for the sake of Deen?

The heaven of abstinence and piety, upholder of goodness and faith

Who shall now explain to us, ah! The way of goodly reliance?

3. In spite of his having been well-known for his efforts in *Dawah* and *Tableegh*, in numerous Arab and non-Arab countries, he never permitted that people should be invited to listen to his talks in particular. Neither would he allow that his speeches were especially announced. He would ceaselessly strive to bring the creation closer to the Creator. He was himself the best example of his teachings how to unite the different strata of this Ummah.

   Once, the audience saw that while he taught a *Hadith*, a fellow stepped up to the podium and kissed him on his lips, saying: 'This mouth never grows weary of mentioning Allah and the

Messenger ﷺ. It deserves to be kissed, so as to obtain blessing.

4. During the last stages of his life, *Dawah* (preaching) had become an international movement. In every corner of the world, there were mosques, and *Jama'ahs*, (congrigational) and advisory groups. In case of any difference or dispute, he would settle the affair in the most amicable manner, in fact, he would deal in such a matter that the disputants were at better terms than ever before. If any person in any area was found violating the principles, he would not be stopped immediately. Rather, he would gradually be brought back to follow the rules. This way *Dawah* (preaching) would continue in this particular area, the person would continue to be involved in his work, and the objective of the rules and regulations would be accomplished, too. There were times when he would 'operate' so as to remove any 'ill flesh', but the 'bandage' and 'ointment' he applied afterwards would soon cause all pain the 'operation' had caused to be forgotten.

5. He was fully convinced that no revolutionary changes would take place in this Ummah, unless there was perfect, unshakeable faith. Any attempt to reform the Ummah without such faith would go against the spirit of Islam and the very nature of this Ummah. During its early ages, the Ummah advanced due to its faith. It brought land and sea under its sway. But as soon as faith began to weaken, differences arose and mutual strives cause schisms in the Ummah.

   This is why 'faith' used to be the central topic of his talks. Faith had penetrated each sphere of his being. He would expound the reality of faith and belief in front of hundreds and thousands of people. This

included belief in the Hereafter, belief in Allah's promise, reliance on Allah, mentioning Heaven and Hell, explaining the reality and significance of the human spirit, truths of the Unseen, denial of materialism, anecdotes from the life of the Noble Prophet ﷺ and the blessed companions, and so on. This is what his talks would usually comprise of. And any aspect of his talk would definitely have its effect on the audience. This too, must have been due to his perfect faith.

My respected father was immensely popular and well-loved by all segments of society. Hundreds and thousands of people held him dear. Even abroad, people wished that my respected father should come to visit their countries and to let the masses experience spiritual delight that came from his sweet talk. Everyone would consider it as a matter of great honour to be a host to my respected father.

6. My father had a servile attitude towards all of his elders. But he especially loved and revered Shaikhul Hadith, Maulana Zakariyyah Kandhalwi and Hazrat Jee Maulana Anamul Hasan رحمهما الله to the extreme. My father was extremely grieved when these twain parted from this world, in fact, his grief lies beyond what could be described by human words. He would deal with his elders with extreme respect, reverence, love and well-manners. In this age, it is near impossible to find such sincerity, respect, and excellent behaviour.

7. He would also show due respect to all those who were somehow attached to his elders. Similarly, he would deal with everyone at the centre with extreme respect, honour, sincerity, and kindness. His behaviour knew no distinction between rich and poor, trader or farmer, white-collar or blue-

collar worker, college or university professor and teacher at Islamic institutions. He would meet everyone in the same amicable manner, whether the person be a doctor, engineer or whatever. He would keep his heart clean towards everyone who was somehow engaged in *Tableegh*. In case he got to know about a person's mistake or fault, he would make sure to deal with the situation in a wise and prudent manner. In case he himself had happened to commit a mistake, he would not hesitate to ask pardon from the person concerned - young or old. He would not consider it as a matter of shame to ask for pardon. He would seize every chance to learn or benefit from other scholars and learned persons.

8. Once he sought Hazrat Jee Maulana Anamul Hasan's رحمه الله advice regarding the memorization of the Holy Qur'an. Hazrat Jee رحمه الله replied: 'If it can be coupled with Dawah and other activities, then it would definitely be a good thing to do.' Hence, my respected father started the memorization of the Holy Qur'an under Hazrat Jee's tutelage - sitting in Masjid-e-Nabwi, in the part that is known as 'Riyadhul Jannah'. Within four years, my father completed the memorization of the Holy Qur'an, along with his activities of Dawah and Tableegh. Upon completing his Hifz, my father recited the last few Ayaat to Hazrat Jee, again sitting in Riyadhul Jannah. Since he memorized the Quran at a rather advanced age, he would occasionally say during his talks 'Usually, people memorise the Qur'an in their *bachpan* (childhood). I memorized the Qur'an in my *pachpan* (that is at the age of fifty-five).

9. My father loved the Holy Quran fervently. He would start reciting the Holy Qur'an whenever he

had a chance to do so. This is why he acquired the blessing of Hifz in his old age, when his activities relating to *Dawah* and *Tableegh* were at their peak. Before starting a talk, he would recite the Holy Qur'an not only in the *masnoon* Khutba, but also in between. His recital was so touching, that it defies description. It was as though his way of reciting cried out:

قرآن میں ہو، غوطہ زن اے مرد مسلمان

O Muslim! Dive deep into the depths of the Qur'an.

Simplicity and humility

He was full of simplicity and humility. When he stayed in the centre in Delhi without his family, two or three others shared the room with him. He would sleep on the floor, just like that. He would be informal, just like any common student. Important personalities from abroad would come to meet him. He would receive them in his room, in a very informal manner and talk to them while sitting on the floor. His being so humble and informal in spite of his accomplishments would leave a great impression on whoever came to see him. He was completely uninterested in worldly matters. That would go so far that on one occasion (during which the writer of these lines happened to be present, too), he asked the audience: 'Am I wearing my shirt inside out?' The people then assured him that he wore it the right way. When asked what prompted him to put this question, he said: 'Last year during a trip to Africa, someone said pointed out that I wore my shirt inside out. I then put it on in the right way while still at the airport. Today I am again about to go to Africa. That is why I asked... you know, nowadays it is a bit difficult to make out which side of the shirt goes in and which side goes out.'

In spite of his accomplishments, he was extremely humble. He would never prefer himself over anyone else. He would meet everyone. He never wanted any special arrangements for himself. He was an embodiment of the Noble Prophet's ﷺ saying:

مَنْ تَوَضَّعَ لِلّٰهِ رَفَعَهُ اللّٰهِ

'Allah raises one who humbles himself for the sake of Allah.'

Due to his humility, Allah granted him not just honour in the hearts of the people, but immense love and adoration. May Allah Most High grant us all the strength to follow the footsteps of this embodiment of sincerity. *Ameen.*

ہر گز نہ میرد آنکہ دلش زندہ شدہ بعشق ثبت ست بر جریدۂ عالم دوام ما

رہیں دنیا میں اور دنیا سے بالکل بے تعلق پھریں دریا میں اور ہر گز نہ کپڑوں کو لگے پانی

Living in this world without being attached to it,
Crossing the river without wetting one's clothes.

His patience and forbearance

He had spent most of his life in *Dawah* and *Tableegh,* that is, on a road that is full of bumps and hurdles at times. Yet, he would never lose his patience or become fretful, even in adverse circumstances. He would neither complain not moan. When meeting people, when shaking hands with them, etc. there would be instances that were not according to his liking, that would actually cause him great inconvenience, yet he would be his forbearing, good-natured self. He would do everything to make the people feel at ease and to make them happy. He would listen to whatever they wanted to say and said: 'It is because of the poor people's prayers for me, that I still keep going.' Who knew how much they had to go through? He would cry when listening to their heart-rending stories. At times, he would narrate how he himself had to spend his early days. He said that his mother, in spite of being poverty-stricken

herself, would always have a soft corner for the poor, and she would give alms from whatever little she had. He would also help the poor. Serving the creation was in his sight the most noble of deeds, and he would make it a point not to miss any chance that offered itself in this regard. He maintained a list of deserving people, and he would grant them assistance as the situation arose. He would also support poor students.

Once he had given a student some money as a loan. When it was time to settle the dues, he waived the whole amount. Afterwards he said: 'Doing the work of prophets and calculating like a trader do not go well together.'

طریقت بجز خدمت خلق نیست   زتسبیح وسجادہ ودلق نیست

Tareeqat is nothing but serving the creation.

Tasbeeh, prayer-mats and patched clothes got nothing to do with it.

He was a staunch follower of the blessed Sunnah. His life was full of love for the Noble Prophet ﷺ and following his ways. He was very particular about reciting *masnoon* prayers in anything he did. Reviving the Sunnah was one of his favourite pursuits. During his lectures, he would stress the need to follow and revive the Sunnah. He would often say that people should revive and practice each and every Sunnah of the Noble Prophet ﷺ He said that by following the Sunnah, Divine assistance would descend, while neglecting or omitting a Sunnah would have an adverse effect.

My respected father was very particular about his daily routine. He would not want a single minute to go waste. Two and a half hours in the morning he would spend giving lectures discussing things to be done, answering his mail, and some routine recitals. Along with that, he would study his books, especially Hayat-us-Sahabah. He would

say that he'd surely read a part of it every day. He also said that since this book clearly explained the lives and ways of the noble Companions, he would always get some relevant information regarding *Tableegh*. Besides that, reading about the noble Companions is a matter of great blessing. The noble Companions are role-models for the whole Ummah. By following them, one would surely find one's way to goodness and deliverance. When my respected father was on his death-bed, he said to me: 'I lived for around thirty-five years here in Nizamuddin. I have used the electricity and water of the centre. Hence, after my death, please pay fifty-thousand Rupees to the centre on my behalf. Allah be praised! My father's last will and testament was fulfilled.

My father was as concerned about the spiritual grooming of the Ummah as he was about *Dawah* and *Tableegh*. He would dispatch people to go forth in the path of Allah, and he would also see that *Makatib* and *Madaris* (centres of Islamic learning) were set up in areas where no such facilities were available. He did his utmost to set up as many *Madaris* as possible, and he would lend his support such projects so as to make them run efficiently and effectively.

It was my father's ardent desire that religion should be revived in every way of life. He used to say that this is the basic purpose of *Dawah* – to make the Ummah incline to religion, to make them want religion, in such a way that religion enters every aspect of their lives. Along with all those concerns, he was also particularly eager help the people of his own community to live their lives in full concordance with the Islamic teachings. He would stress this concern in front of the public as well as in front of public representatives. As a result of this, leading scholars of his area as well as traders had regular meetings in which they exchanged views how mutual dealings could

be moulded according to the Islamic teachings. Whether it be any overt or covert aspect of reform, it would become a matter of concern for my respected late father.

آں لطافت پس بداں کز آپ نیست جز عطاء مبدع وہاب نیست

It is not the kindness of the rose, nor that of water

It is naught but a grant from the Creator, the Bestower.

Detailed lectures after Fajr, for a period of thirty years

The lecture held in Nizamuddin right after the *Fajr* prayers was always one of its kind with regard to its value and importance. It was conducted by Maulana Muhammad Yusuf رحمہ اللہ, and before him by Maulana Muhammad Ilyas *rahmatullah alaihi.* During the days of his leadership, Maulana An'amul Hasan رحمہ اللہ entrusted this task to my respected father, and my respected father had discharged this obligation as it ought to be discharged. He gave this early morning lecture for a period of thirty years - his dedication, resolution and inner strength in this regard shall always be remembered in the history of *Dawah* and *Tableegh*.

Maulana An'amul Hasan رحمہ اللہ had great trust in my respected father in this regard. He was especially content with my father's lectures that were related to *Dawah* and *Tableegh*. At times, he would thoroughly express his contentment, especially when the audience consisted of the learned. Once, during his early days, it happened that they both just came out from Masjid-e-Nabwi. Their audience consisted of basically Arab workers for the cause of *Tableegh*. Maulanah An'amul Hasan رحمہ اللہ shook hands with those people, and then introduced my father by saying:

هَذَا شَيْخٌ عُمَرٌ لِسَانُ الدَّعْوَةِ وَالتَّبْلِيغِ

'This is Shaikh Umar, the tongue of Dawah and Tableegh.' (Sawanih Maulana An'amul Hasan Kandhalwi, 1/305)

After Hazrat Jee Maulana Muhammad Yusuf's رحمه الله death, my father was entrusted with the task of delivering a detailed lecture right after *Fajr.* In the beginning, Shaikhul Hadith Maulana Zakariyyah Kandhalwi and Maulana Inamul Hasan رحمه الله were sitting right next to my father. They listened to my father's lecture for around fifteen days. Then, for the next three days, they spent the time in which the lecture took place meditating near the grave of Maulana Ilyas رحمه الله. When Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله was about to leave for Saharanpur, he said to Maulana An'amul Hasan رحمه الله: 'Attend Maulwi Muhammad Umar's lectures for full forty days.' After the forty days, Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله had come back from Saharanpur. Then both of them spent yet another week listening to the lectures and meditating. Then Shaikhul Hadith said: 'I don't think we need to observe the proceedings any longer. Allah has got things going.'

At another instance, Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله came to visit Nizamuddin after a couple of month's absence. He asked my respected father whether he was *Bai'at* to anyone (i.e. had pledged allegiance). My father said: 'First I was *bai'at* to Maulana Muhammad Yusuf رحمه الله. Now I am *Bai'at* to Maulana An'amul Hasan. Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله said: 'Dear, become *bai'at* to me.' After some consultation with his Shaikh, Maulana An'amul Hasan, he then became *bai'at* to Shaikhul Hadith, who granted him *Khilafat* immediately.

After that, he had developed an ardent love for Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله. He

would consult his Shaikh regarding all matters of life, including some domestic matters. He would write him when at home and when travelling, and inform him about his whole activities. Similarly, Shaikhul Hadith Maulana Zakariyyah Kandhalwi رحمه الله would write to him... Apart from that, he saw the Noble Prophet ﷺ a number of times in his dreams, and he was given glad tidings regarding *Dawah* and *Tableegh.* He would narrate all such dreams as well as actual circumstances to his Shaikh, who would, in turn congratulate him and rejoice with him. In short, he was all the time blessed with his Shaikh's attention, kindness and consideration.

Some very special statements by my late father رحمه الله

1. We should deal with Allah's servants just as we want Allah to deal with us. If we want Allah to show us mercy, then we need to be merciful with others. If we want Allah to forgive us, then we should forgive others.
2. If faced with suffering and grief, then one should not feel afraid. If blessed with comfort and ease, one should not become conceited. One should be mindful of Allah all the time. In order to reach this state, one should engage in *Zikr*, recite the Holy Qur'an, and keep making *Dua* (supplicating).
3. There are some people to whom one feels inclined, and there are some people to whom one feels disinclined. This is nothing to worry about. There is not a single person who is loved by each and every one. When Sayyiduna Abu Bakr رضی الله عنه put Sayyiduna Umar رضی الله عنه in charge of the Khilafah, he made a strange statement. He said:

   أَحَبَّكَ مُحِبٌّ وَ أَبْغَضَكَ مُبْغِضٌ

   'There will be people to love you and there will be people to dislike you.' Everyone will deal with you

as per his nature. If that was the case with such great personalities, then why will that not be the case with us? Who are we, after all? Why do we think that everyone will always agree with us? That will never be the case.

4. Women tend to say the opposite of what they ought to. Hence, if you need to take their advice, then just do the opposite of what they tell you. If you take the opposite of the opposite, you will get what is right. Negative plus negative makes positive. Sayyiduna Umar رضی اللہ عنہ once said:

   شَاوِرُوهُنَّ وَخَالِفُوهُنَّ

   'Take their advice and then do the opposite.' However, this is not a rule or principle that must not be violated, though it is applicable most of the times.

5. Being affected by circumstances is not a flaw, but it is a flaw to get affected so much as to break Allah's commandments.

6. Supporting one's own group even in unjust causes and depriving another group of its due right is nothing but bias, and bias takes one far away from Allah.

7. Don't think of yourself as so great that if someone intends to give you advice, he will not be able to do so. Be humble, so that everyone can give you well-meant advice and good counsel without hesitation or fear.

8. Some people think that accepting the truth amounts to having their noses cut off (i.e. a matter of great disgrace) hence do not get your nose so long that someone might consider cutting it (i.e. do not become conceited).

9. Be one who takes from Allah and is dear to Allah. Be one who gives to others and is loved by others.

This way, you can become dear to both - the Creator and the creation.

10. A sinner who repents and sheds tears, begging Allah to forgive him is dearer to Allah than a person who does good deeds and prides himself therein.
11. If you look for reasons why others should respect you, then this will break relations. If you look for reasons why you should respect others, then this will make relations.
12. If someone is blessed with Taqwa (piety) and crying at night, then Allah will cause him to inspire awe in others.
13. In a common cause, one needs to get along with good and bad people. This does not mean that one should discard them, thinking of them as 'bad'. Doing so, would slowly but steadily decrease the number of people involved. And, the one who discards people, is himself not perfect. He himself has got one weak spot or the other. Other people might then discard him. that would set an end to our work - there would be no more opportunity to do anything as there would be no more people left to do something.
14. Satan and Nafs, both are man's enemy. However, Nafs is the worse enemy; as it was Nafs that had led Satan astray. Satan's claim 'I am better' was prompted by his Nafs. The sense of greatness, self-importance superiority begins to surface in childhood. Praise makes a child happy, while criticism makes him unhappy. This is all due to his sense of self-importance, This notion is the last to part from man, and that also only after many efforts.
15. Some people are working for Deen, but yet, they are not close to their elders, while others do not work that much for Deen but yet, are close to their elders.

16. If you make marriage cheap and easy, then adultery and fornication will become difficult and expensive. And if you make marriage difficult and expensive, then adultery and fornication will become cheap and easy. The Holy Shari'ah (divine law) envisions a marriage that is easy and involves little expenses only.
17. If you give more importance to Deen than to worldliness, then your life will become Deen. And if you give more importance to worldliness than Deen, then your life will become one of worldliness.
18. I neither tell you to make your children a 'Maulwi', nor do I tell you to make then a 'Mister', all I tell you is: 'Teach them to live an Islamic life.' He further said: 'If you make him a 'Mister' who lives according to Islam, then he will take his whole family to Paradise, and if you make him a 'Maulwi' who does not live according to Islam, then he will take his whole family to Hell.
19. If you want to have a place in heaven, then treat the people on earth with love and kindness. If you show undue harshness, then the one who is senior or equal to you, will quarrel with you. The one who is junior to you will suffer in silence, but his subdued feelings will bring you away from Allah.
20. During his caliphate, Sayyiduna Umar رضی اللہ عنہ wrote to his governors: 'Do not think you need not to be loved by the people - do not think that you are good, so it does not matter what the people think about you. Always try to endear yourself to them through your character.
21. If someone wants to know what rank he has got in Paradise, then he should look around among his relatives and friends. If they are pleased, then he can

hope that he has got a rank in Paradise, but if they are not pleased, then he shall not have a rank in Paradise.

22. Allah has endowed some people with a soft temper and others with a harsh one. To get along with those who have got a harsh temper, one needs patience and forbearance. Treating such people with harshness, will result only in quarrels. However, treating them with love and kindness, will foster mutual love. Look at your teeth – they are very hard. The tongue, on the other hand, is soft. And yet, it is completely safe amongst its thirty-two 'enemies'. But this does not mean that one should be so soft that others take undue advantage:

نہ حلوٰی بن کے چٹ کر جائیں بھوکے   نہ کڑوا بن کے جو چکھے سو تھوکے

Neither be so sweet that everyone comes to have a bite till you are finished,

Nor be so bitter that everyone who tastes you just wants to spit.

23. The acquisition of (material) blessings is no sign of Allah's good pleasure. Similarly, being exposed to difficulties and hardship is no sign of Allah's anger. All one needs to see is whether one spends one's life according to the teachings of Allah and His messenger ﷺ, or not.

24. An obedient person is granted material blessings coupled with good will and pleasure, like Sayyiduna Sulaiman and Sayyiduna Dawud علیہ السلام, while a rebellious person is granted material blessings with ill will and displeasure, like Pharaoh and Qarun. Or: A parrot in a cage gets goodies because he is liked by the people, while a mousetrap is filled with goodies in order to kill the mouse.

25. One who is grateful for the blessings he receives, is successful, while a boastful person shall be unsuccessful. One who is patient at times of difficulty, shall be successful, while one who is complaining and ungrateful shall be unsuccessful.

26. The success in the test of the Hereafter depends on the success in the tests of this worldly life. In this world, one is tested by all kinds of circumstances - pleasant and unpleasant. Abiding firmly by Allah's command indicates than one is successful.

27. The prophets' anguish makes people worthy of doing something. It is this restlessness that makes one work for Deen - whether a person is capable or not, whether a person is resourceful or nor not, whether a person is knowledgeable or not. This is so because Allah makes them work.

28. Everything is done gradually and in a proper way. The same applies in case of Deen - here too, one needs to work in a proper manner. If one wants the tree of Deen to grow, then one needs to prepare the soil of Dawah first. Then one needs to plant the root of faith, and water it with circles of *Ta'leem*. One needs the fertiliser of sacrifices and one needs to weed with abstinence from sins. One needs to look after it with Zikr, reciting the Qur'an, shedding tears, crying and heaving sighs in front of Allah. This will help one grow a tree - a tree whose trunk is made of of the pillars of Islam, whose branches are social equity and justice and whose fruits are a perfect moral character - a character that is full of sincerity. Grow such a tree and let the people benefit therefrom.

29. In order to obtain steadfastness in faith, it is inevitable that one undergoes tests of hardship and obstacles. These hardships and obstacles are like eggshells - an

egg cannot turn into a chick without an eggshell around it. If there were just the egg-white and the yolk, then this would never turn into a chick, even if one would wait for twenty years. Similarly, in order to become firm on faith, one needs the shell of hardships and obstacles. Once the chick is ready, the shell will break. Similarly, the shell of obstacles will break, once their purpose is fulfilled.

30. Zeal needs forethought just as forethought needs zeal. Youngsters are full of zeal, they need to be bridled with forethought, while elder people need to be enthused with fervour and zeal. Both things are necessary.

31. A good deed has effect all over the world, though in a very subtle manner and provided it has been done according to the prophetic way. If a person empties five buckets of water into a cistern, then the water level of the cistern will increase, even if one can hardly discern it. Similarly, if a person draws five buckets of water from a cistern, then the water level will decrease, even though one will hardly notice it, no matter from which side one drew or poured the water.

32. Not needing to rely on the material or personal assistance from others, and making one's own material and personal assistance available to others will strengthen the mutual relationships.

33. A spiritual blessing that makes a person conceited, is no spiritual blessing. It rather relates to a person's Nafs (concupiscence).

34. Comfort and ease can be a matter of mercy, but they can also be a matter of respite. If comfort and ease result from obedience, then they are a matter of mercy, but if they result from disobedience, then they are a matter of respite.

35. If a person's objectives are accomplished as a result of his prayers and he begins to consider himself as a saintly person because of that, then this is a sign of his downfall. If something gets accomplished, then this is not because of a person's greatness, it is rather because the positive effect of whatever deed he did became apparent. Allah Most High said in the Holy Qur'an: *'And do not deem yourselves as pure...'* A sinner who cries and begs Allah to forgive him is better than a person who does good deeds and then prides himself therein.

36. *Mujahadah* does not mean that one subjects oneself to unnecessary and uncalled for hardships. That is what Yogis would do to themselves. That is not what the *Shari'ah* (divine law) wants from us, nor is it praiseworthy. Not protecting oneself against cold when it is cold, is not *Mujahadah.* This is not an act of reward. Rather, it is a sinful act. Mujahadah means that if one is faced with a command from Allah, if one needs to fulfil a requirement of *Deen* and one does not feel the least like fulfilling it, or even feels like going against it, one overcomes oneself and fulfils this command or requirement, that one does not allow a violation of Allah's command. This kind of Mujahadah causes a person to progress.

37. If a person has been endowed by Allah with a soft temper, then he will always be soft-tempered. However, this softness must not be misused. And if a person has been given a strict temper, then he will always retain that strictness. One should not be disheartened because of this person's temper. Rather one needs to learn how to get along with all kinds of people in order to maintain and foster mutual relationships. Sayyiduna Abu Bakr Siddiq رضی اللہ عنہ was *'Jamali'* (that means he was very soft by nature), whereas Sayyiduna Umar Farooq رضی اللہ عنہ

was '*Jalali*' (that means he had some sternness about him), but yet they got along with one another. Sayyiduna Abu Bakr Siddiq رضی اللہ عنہ had passed an ordinance regarding the people who refused to pay the Zakah and those who had apostate after the demise of Allah's Messenger ﷺ. Sayyiduna Umar رضی اللہ عنہ advised him to keep in mind the needs of the Holy Wives, and the protection of Muslim women and children. At this time, Sayyiduna Abu Bakr رضی اللہ عنہ got very stern and said: 'You used to be very bold during the days of ignorance and in Islam you turned a coward!' Sayyiduna Umar رضی اللہ عنہ put up with this harsh remark and submitted to Sayyiduna Abu Bakr's رضی اللہ عنہ order. At another instance, Sayyiduna Abu Bakr Siddiq *radiallhu anhu* had two companions write out some documents regarding some land. He had done so after seeking the advice from other companions present at that time. When the two scribes went to Sayyiduna Umar رضی اللہ عنہ, asking him to sign the documents, he took the document, tore it apart and said: 'This land belongs to the whole Muslim community. It is not that only Abu Bakr is entitled to it.' The two scribes returned to Sayyiduna Abu Bakr رضی اللہ عنہ and told him about Sayyiduna Umar's رضی اللہ عنہ hefty reaction. Then they asked: 'Tell us, are you the Commander of the Faithful or is it Umar?' Sayyiduna Abu Bakr رضی اللہ عنہ replied: 'How well you said that! indeed, Umar would have been more appropriate for this job, however, it was entrusted to me...' In short, if a person has got some harshness in his temper, he will never get rid of it. One needs a lot of patience and forbearance if one wants to keep mutual relations intact.

38. Working for to provide means of communual benefit, that is providing for man's basic necessities like food, drink and electricity, is just as important as working towards the higher ends, like *Taleem*, going forth in Allah's way, giving lectures, and so forth. Although the higher ends seem to have an edge of superiority. This however does not mean that providing for the basics is less important. Both things need to be balanced. If the basic needs are neglected, then the higher ends will suffer, too. High ends cannot be achieved without looking after the basics.

Some beautiful statements about Deen, Dawah (invitation to accept Islam), and people who call others to Allah

Something more reliable than personal experience

Allah has endowed deeds with certain effects and properties, just as He has endowed things with certain effects and properties. However, the effects and properties of things can be known through personal experience, while the effects and properties of deeds are under the cover of Allah's promise. And Allah's promise is more reliable than personal experience. Things might turn out contrary to what one knows by experience, but things will never go against Allah's promise.

The actual work

If *Dawah* (invitation to accept Islam) is done according to the way of the Noble Prophet ﷺ then saints will be born in the land of prophets, and if it is not done in this way, then nothing but atheists will be born in the land of prophets.

Remembering the Prophet ﷺ and trying to think as he did

Remembering the Prophet ﷺ demands that one should also try to adopt his ways, his concerns. The month of Rabiul Awwal is not only meant to mention his blessed birth, it is also meant to try to develop concerns similar to the concerns he ﷺ he had. One month does not suffice for that. Rather, one needs to remember him ﷺ and think about him in whatever one does.

Tableegh is more than just roaming about. Tableegh means to absorb the reality of Deen into the very essence of one's being. Tableegh does not just mean to spend some time. It means to acquire praiseworthy inner qualities.

What is 'Fatwa' and 'Taqwa'?

'Fatwa' tells us about the limits set by the Holy Law, while 'Taqwa' indicates the high moral standard of the Holy Law. Sayyiduna Abu Bakr Siddiq and Sayyiduna Umar Farooq رضی اللہ عنہم acquainted the Ummah with the latter, while Sayyiduna Uthman Ghani and Sayyiduna Ali Murtaza رضی اللہ عنہم acquainted the Ummah with the former.

Flexibility in principles

There is quite some flexibility in the principles of Dawah and Tableegh. These principles are no fixed textual matter (*mansoos*). They are open to change. Changes can be made, depending on the circumstances.

What matters most is that a person follows the principles

If Dawah (invitation to accept Islam) is done somewhere not according to the principles, then this does not mean that one steps on the brake and stops the whole thing. Doing so will not make anyone follow the principles, and whatever little is done will come to a halt, as well. If a person goes against the principles, then try to make him abide by the rules in an amicable, good manner. Do not try

to cut him from his work or to hinder him. This applies in individual cases as much as it does in communal cases. Violation of principles needs to be dealt with in such a manner that our task (of Dawah) continues, and our brother does not become disheartened, either, and that both get on the right track again.

Fostering the spirit of community

Dawah is a communal issue. This is why one needs to get along with others and foster good mutual relations. One must keep check on one's tongue, especially. Trying to get the love of others through flattering and false praise is disliked by Allah. This is so because love based on flattery and false praise makes one biased towards one's own people and violates the rights of others. Keeping in view all these intricacies, one needs to foster the spirit of community.

Only effort remains

No college or university would ever leak out the question papers to be used during examinations, but if this happens, and yet the students fail, then they would be considered as extremely incapable and lazy. Allah Most High, however, in His Infinite Grace and Mercy, has conveyed to us the question paper, and not enough with that, He has even provided us the answer. Now all that remains is effort - we need to prepare ourselves in our worldly lives for the final exam.

An important factor in reviving Deen

All might and power of the world is nothing but a cobweb compared to the might and power of Allah, and all treasures and riches of the world are nothing but a mosquito-wing compared to the treasures of Allah. Deen is a person's link to Allah's might and His treasures. In order to revive Deen, one needs neither might nor wealth.

Status is of no consequence

In order to get Deen, one needs to get used to subjecting oneself to difficulties. Even someone who has no means or resources at all can establish a sound relation with Allah and His religion, provided he is willing to make sacrifices and put up with difficulties. If he does so, Allah will revive religion through him. In the sight of Allah, power, rank, status and wealth are no pre-requisites. All that matters is Allah's good will and His kind attention. This is why the Messenger of Allah ﷺ said: 'I do not want the prophethood of kings. I prefer the prophethood of poverty instead.

The Devil's deception

Dawah (invitation to accept Islam) shall never be barren. Barren means that if someone dies, the work of *Dawah* (invitation to accept Islam) shall come to a standstill. One should work in a way so as to prepare others to carry the cause further. One should work hard, one should fully exert oneself, but if one does so without preparing others to work, then one's efforts are sullied with the Devil's deception.

Allah is Hidden as far as His Being is concerned, but His proofs are manifest and unique. Explain Allah's signs to those who deny His existence and make them acknowledge that He is there. Then tell them about what pleases Allah and make them incline to religion. Then get them ready to get involved in Dawah.

What is Unseen today will be Seen at the time of one's death, and what is Seen today will become Unseen at the time of one's death. Testifying to faith and the consequences of one's deeds at the time of death does not mean that one has testified to what Allah and His Messenger ﷺ have told us about. It merely means to testify to something one has seen.

The purpose of Jihad

The Messenger of Allah ﷺ had dispatched groups of his companions in order to propagate the pure way of life that is Islam. He told them: Our purpose is not to fight. Those who put obstacles in the way of Deen are like malignant bodily growths. The internal cure for these growth lies in Dawah. But if these growths still do not recede, then one needs to operate them. During the Meccan phase of the Noble Prophet's ﷺ blessed life, the treatment of these growths consisted of an infusion of Dawah, and an external ointment of an immaculate moral character. But since these treatments did not suffice to treat the malignant growths, they had do be operated upon, and the first operation took place in Badr. Anyway, mere fighting is not the purpose of Jihad. The purpose of Jihad is to remove any obstacle in establishing the pure way of life - Islam, all over the world.

How Deen shall spread

This age is one of trials and afflictions. There are people who masquerade as prophets, there are others who deny the validity of Hadith. Again others cross all limits in their love for Sayyiduna Ali رضی اللہ عنہ. Some think that Deen shall spread once there is an Islamic government. We however say that Deen shall spread through wisdom and prudence. Wisdom and prudence require that one tries to spread Deen according to the method laid down in the Holy Qur'an and the Sunnah. This is where the solution to all of our problems lies.

Experience and observation of a lifetime

Allah is One. He is the Sole Creator, the Sole Sovereign of the Universe and all that it contains. Man is single when he comes into this world, and he is single when he leaves this world. There is only a single Way in order to live a life or peace and tranquillity, and that is the way that the Almight has chosen for us. If a person lives his life

according to his own understanding, he is prone to make mistakes. This is the experience and observation of a lifetime. In order to cover things that lie beyond the scope of one's reason, one needs to rely on the teachings of the prophets. The source of their teachings is Divine revelation.

A ladder of sacrifice or a platform

One should be grateful for whatever work is done for the sake of Deen. But still, there remains so much more to be done. One needs to think about this also. Those who work for Deen need to put in even more effort than before. Let your efforts and sacrifices be like a ladder, not like a platform, otherwise the work will come to a halt. After the Battle of Uhud, the Noble Prophet ﷺ took his wounded companions along and pursued the infidels. He did not take those who were not wounded. If you increase the number of sacrifices, then Allah will come to your aid.

One needs two things to get guidance: Dua (supplication) and effort

Allah Most High has connected man's condition with his deeds, deeds with limbs, and limbs with his heart, and the heart is in the grasp of Allah Almighty. If the heart is oriented towards Allah, then his deeds will be for Allah, making a person's condition pleasant in this world and in the next. And if a person's heart is oriented to anything else but Allah, then a person's deeds will be for anything else but Allah, and his condition will be bad, here and Hereafter. Even a generous person, a recite of the Holy Qur'an and a martyr (whose deeds were not for the sake of Allah) shall be doomed to Hell. Hence, a person's heart should be turned to Allah. This is called 'guidance'. Guidance is a light that is cast into a person's heart. Take for example the moon. It has got no light of its own. It receives its light from an external source, that is the sun. Guidance is that light through which a person can distinguish harmful inner deeds from those that are

beneficial. If a person's heart is filled with the light of Divine Guidance, then he will perceive honesty and truthfulness as beneficial, and dishonesty and deception as harmful. This shows that the thing man needs most is Divine Guidance, and Divine Guidance rests with Allah alone. In the Holy Qur'an comes:

> *'You cannot guide whomever you like, but Allah guides whom He pleases, and He knows best who is rightly guided.'* (Surah Qasas, Ayat 56)

The only way to attain guidance is to make Dua. This is why Surah Fatiha, the very first chapter of the Holy Qur'an, contains a request for guidance. In our daily prayers, we repeat this request around fifty times: *'Guide us the straight path...'* But one must keep in mind that this world is a place where practical arrangements matter, too. This is why, along with Dua, one needs to make very concrete efforts to obtain guidance. Allah has promised to guide those who make an effort in this regard: *And those who strive for Our sake, We shall guide them Our ways...'* *(Surah Ankabut, Ayat 69)*

In other words, if one supplements one's Dua with corresponding efforts, then one is very likely to receive guidance from Allah.

A poet said:

جز نیاز و جز تضرع راہ نیست   زین تقلب ہر قلب آگاہ و نیست

دعااور عاجزی کے سواکوئی راستہ نہیں   اس الٹ پھیر سے ہر دل خبر دار نہیں

There is no other way except Dua and humility
But not every heart is aware of this inversion.

Four points behind the creation of this universe

One point behind the creation of the universe is that the human body was created of its components. Thus, the universe is a means of the growth and nurturing of the human body. The second point is that Allah Most High

can be recognized through His signs. He cannot be seen. He created the sun, the moon, the stars, human voices, human appearances - all different from one another, He created the day and the night and countless other signs so that man may recognize Him through those signs. The universe is hence a means to recognize Allah Most High. The third point is to test human beings - whether they get entangled in the beautiful things around them or whether they are willing to make sacrifices in order to fulfil Allah's commandments. The fourth point is that gold, silver, cash, posts, ranks, degrees, shops, businesses, lands, all these are like vessels. In them, people receive whatever Allah wants them to receive. Pharaoh got failure filled in his vessel of wealth and power, while Sayyiduna Dawud and Sayyiduna Sulaiman عليهم السلام had got success filled into theirs. Whether one is successful or not, whether one gets honour or shall be disgraced, does not depend on the size of the vessel - it rather depends on the deeds that a human being does and because of which Allah fills the vessel then either with success or failure.

The most worthless creature

Human beings probed into everything - from excreta to the moon, but yet, he failed to probe into his own self. Doctors test stool. Scientists test the moon. Man however, did not test himself. The result is that in this world today, man happens to be the most worthless of all creatures. Human beings are killed for houses, shops, and plots of land. Family planning is imposed on the people so as to stop future generations from coming into this world. Why is there no such scheme for trees? Why is there no regulation that tells us to plant only such trees that do not bear more than three fruits? Or for crops? That there should be only crop that brings forth only three mounds of harvest? Human beings however, are worthless. Not more than three should come into this world. It is his own fault that man has lost his value. Allah has created man as the

most precious creature - so precious that the angels were commanded to prostrate to him. Man's rank exceeded even that of the angels. But when man started to live like animals, his value dwindled till he became the most worthless of all creatures.

The arising after death is an irrefutable reality

The human spirit is meant to live forever. Only the places where it lives change. It moved from the World of Spirits (*Alam -e- Arwah*) into a body, from there it moves onward into what is known as *Alam -e- Barzakh* (or intermediary world), and from there on it shall move into the Hereafter, its final destination. The human body was made from different particles of the universe. His particles are scattered all over - in the rays of the sun and the light of the moon. In gusts of air, in drops of rain, in grains of sand, even in the filthiness of dung. Allah Most High brought all those particles together. He created suitable nourishment. Man and woman used this nourishment, which turned into seminal fluids. These fluids then turned into a human body. A spirit was brought from *Alam-e-Arwah* and joined with this human body, and a whole human being came into existence. This human being shall live on earth till it reaches the border that is death. Then the body shall decay. It shall disintegrate into its particles, and on the Day of Judgement all those particles shall be gathered again. The same particles that had been brought together in the first creation shall be brought together for a second time, and then man shall stand in the Divine Court. This second creation shall be extremely easy for Allah Most High. However, billions of human beings are unaware of this reality. And those who are not unaware of it, are oblivious... be it as it is. The arising from death is an irrefutable reality.

An attitude of taking and an attitude of giving

The teachings of Sayyiduna Muhammad ﷺ are such as to foster a spirit of selflessness and sacrifice. They make man incline to give and forgive. This results in mutual love, care, sympathy, altruism, loyalty and reliance, which in turn lead to an increase in peace and security.

The attitude of the worldly-minded people however, is one of taking, one of seizing, and usurping. Whether it be theft, or robbery, interest and usury, bribery, betrayal, or fraudulent commercial transactions. They all lead to mutual enmity, hatred, disputes and anxiety. The world becomes like a pit of Hell. Regarding interest, for example, Allah Most High has said:

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقَاتِ

'Allah has abolished interest and let charity grow.' But due to the poison of his sins and the animal traits that man has adopted, it seems to him as though interest would make wealth grow, while charity decreases it. If he would strive to stay away from sins, if he would rid himself from the animal-like nature he has adopted, and would adopt angelic traits instead, then he would see what Allah wants him to see, namely that usury decreases wealth while charity increases it.

Effort should be made according to Dua (Supplication)

There needs to be some kind of congruence between effort and Dua. A tongue weighing around eighty grams makes the Dua of the prophets: *Guide us the Straight Path,* while a body of around eighty kilograms roams in the markets, doing acts of *those on whom is (Your) anger and those who are astray.* Effort and Dua should go in the same direction. Allah has promised: {وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا} *And those who strive for Our sake, We shall surely lead them Our ways.* Start walking, the way will open up for you. If the efforts

are according to our Duas, then this will surely have positive effects.

On the day of Judgement, shall Allah's dealings be based on kindness or on justice?

On the Day of Judgement, shall Allah deal with His Creatures on basis of kindness or justice? Shall He treat us according to the well-established rules, or shall He consider His link with us? Shall He deal with us according to the law or with mercy? If a Muslim is dealt with in justice, then he shall be sent to Hell for a while, depending on the sins he has committed, so that he may be purified from his sins. And if he is dealt with on basis of kindness and mercy, he shall be admitted into Paradise rightaway. If we shall be judged on basis of justice, then we ought to increase our good deeds. Fear results from justice, while hope results from mercy. Fear however should not be so overwhelming as to destroy us. Nor should our hopes be so strong as to embolden us to commit sins. True faith lies between both states:

اَلْاِیْمَانُ بَیْنَ الْخَوْفِ وَالرَّجَاءِ

A secret exposed

Not many people expose their secrets, and that is good. However we dare to expose a secret to the whole world, without any exemption, without any concern, and that is:

If the people develop to traits then the Creator of the Universe has promised them not to destroy them but to protect and safe their population. One such trait is the concern that one day we will have to stand in front of Allah Most High, and the other is fear of the consequences of bad deeds we were threatened with. In the Holy Qur'an comes:

وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ

The word ذلک hints at وَلَنُسْكِنَنَّكُمُ الْأَرْضَ. In order to develop concern for the Hereafter in the people, one needs to move

around and make abundant mention thereof all over the world - until the people start worrying for their Hereafter, and move from the path to destruction towards the path of peace and security.

The governments of this world do not have the means to provide peace and comfort

It seems like all judicial decisions, organisations, departments, and schemes meant to establish worldwide peace have failed to achieve their goal. All governments of this world are in an odd, highly concerning situation because they do not have the means to provide the people with comfort and peace. This is why the people's lives, belongings and honour are not safe. But the Muslim Ummah needs not to be dejected. Our beloved Prophet Muhammad ﷺ has presented the world with a solution to all its problems in the shape of his own blessed life. If the governments of this world adopt his ways, they will be able to provide the people with peace and security. We need to call the people to accept the pure teachings brought by Sayyiduna Muhammad ﷺ. This is where the world can finally find peace and everlasting happiness.

Hell is a kind of hospital for the believers

Paradise is the actual abode of the believers. Hell is a kind of hospital or clinic for them. Paradise is a place of purity, all of its residences are absolutely pure. Allah Most High says in the Holy Qur'an: وَمَسَاكِنَ طَيِّبَةً. The women of Paradise are also pure: أَزْوَاجٌ مُطَهَّرَةٌ. The drinks of Paradise are pure, as well: شَرَابًا طَهُورًا. Hell is meant to clean the believers from the filth of sins. Once they are purified, they can go to Paradise. Then shall be said to them: طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ. But the treatment in Hell is a very tough one. That is why Allah Most High has apprised us of ways to purify ourselves already in this worldly life in order to avoid the treatment in Hell:

1. Doing good deeds annuls evil deeds.

2. Putting up patiently with illness and other troubles causes leads to forgiveness of sins.
3. Repentance is a means of forgiveness.

However, not even Hell can treat such incurable ailments as infidelity and polytheism. If a polytheist worshipped idols for eighty years, but then repents sincerely in his earthly life, then he will be forgiven. True repentance has got four conditions:

1. Regretting one's sins
2. A firm resolve not to commit that sin again
3. Trying to make up for one's sins
4. Not committing any sin at the time of repentance.

But in order to acquire such virtues in one's earthly life, one needs a suitable environment, and such environment can come from calling others to Allah.

The best way of bidding good and forbidding evil

The best way of bidding good and forbidding evil is through maintaining relations of love and impeccable morality with others. A good moral character has got an incredible impact on others. In the early days of Islam, prior to the Truce of Hudaibiyah, when there was discord and strife between the people, only around 1500 people had accepted Islam, and that although the mission was on for the past nineteen years. However, from the Truce of Hudaibiyah till the Conquest of Makkah, in a short span of merely two years, around 10,000 people had accepted Islam. And after just one more year, on the occasion of the Expedition to Tabuk, the Muslims numbered around 30,000. Then, yet another year later, during the Farewell Pilgrimage, the Muslims numbered around 125,000. The reason for this is that there were mutual relations of love and kindness. The Non-Muslims had a chance to witness the Muslims' immaculate character. But condition here is sincerity. One's love and behaviour should not be merely a

show lest the people feel put off, and one causes harm instead of doing good.

Every human needs to pass through four stages

Every human being needs to pass through four stages. The first is his mother's belly. This is the place where he develops into a human being. At this stage, he has got no say whatsoever. The second stage is the back of the earth. Here he has got some kind of influence. It is up to him whether he becomes a good or an evil human being. The third stage is the belly of the earth, that is his grave. And the fourth is that of Judgement Day. On this day, the first and the last generations, all shall be gathered - *Indeed, Allah shall gather all mankind on a Day (regarding the coming of which) there is no doubt. Verily, Allah does not go against His promise.* Every person shall be dealt with according to his qualities. Groups of rebels and disobedient ones shall be driven to Hell - *and those who disbelieved shall be driven towards hell in troops.* While groups of righteous shall be taken towards Paradise - *and those who feared their Lord shall be taken towards Paradise in troops.* Whatever shall take place thereafter is beyond what the human mind can comprehend, but it is not against reason. Just as two hundred years ago there were many things beyond what the human mind could comprehend at that time, but which are perfectly comprehensible right now, there are many things that shall be understood only after death. However, the prophets told us about those things, as they were revealed to them from Allāh - The Creator of the Universe. These all are realities that are far above any kind of doubt.

The power of faith

Let faith in Allah be such that you do not have faith in anyone else. Through this power of faith your prayers, Dua, and all other good deeds shall rise to the sky. A rocket to be sent to the moon is fitted with a powerful engine, only then

it can go. Similarly, our good deeds need an extremely powerful engine, and that is the power of faith:

إليه يصعد الكلم الطيب والعمل الصالح يرفعه

'To Him ascend pure words (of faith), and He raises good deeds..

However, mere lip-service is not enough. Faith is a matter of the heart. Hence, the reality of faith needs to take root in the heart. And a sign that this has taken place is that a believer acts under all circumstances according to the commands of the Almighty and refrains from all that has been made unlawful to him, no matter how many comforts he will have to sacrifice. All the great promises in the Holy Qur'an are linked to faith. The promise of success and Divine assistance, the promise of honour, the promise of deliverance, the promise of peace, the promise that Allah shall be with one, the promise of great bounty, and being loved by Allah. Allah shall also be with those who have the characteristics of faith, that is *Taqwa* (piety), *Sabr* (patience), and Ihsan.

1. قد أفلح المؤمنون Successful are the believers.

2. إنا لننصر رسلنا والذين آمنوا في الحياة الدنيا ويوم يقوم الأشهاد Indeed, We shall surely aid Our messengers and those with them in this worldly life and on the Day on which the testimony shall be established.

3. وأنتم الأعلون إن كنتم مؤمنين And you shall be superior if you are truly believers.

4. ولله العزة ولرسوله وللمؤمنين And honour belongs to Allah, and His messenger and the believers.

5. وكذلك ننجي المؤمنين And thus We shall safe the believers.

6. الَّذِيْنَ آمَنُوْا وَلَمْ يَلْبِسُوْا إِيْمَانَهُمْ بِظُلْمٍ أُولٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُوْنَ Those who believe and do not mingle their faith with injustice – for them is peace, and they are the ones truly guided.

7. وَأَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ And indeed, Allah is with the believers.

8. إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ Allah has bought from the believers their lives and their belongings in turn for Paradise.

9. وَبَشِّرِ الْمُؤْمِنِيْنَ بِأَنَّ لَهُمْ مِنَ اللّٰهِ فَضْلًا كَبِيْرًا And give glad tidings to the believers that they shall get a tremendous boon from Allah.

10. إِنَّ الَّذِيْنَ آمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا Indeed, those who believe and do good, the Beneficent shall love them.

Allah is with those who have the following characteristics

1. {إِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ}Verily, Allah is with those who are patient.
2. {إِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ}Verily Allah is with those who do good.
3. {إِنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ}Verily Allah is with those who are conscious of Allah

How a European man was satisfactorily answered

Once, a man from Europe came to see my father. He said: 'I have got a few questions, I hope you will not mind if I ask them.' My father told him that he need not feel shy, and that he can ask whatever he wanted to know. He said: 'The Torah, the Psalms and the Bible were sent down according to the circumstances prevalent at that time. The Qur'an, too, was sent down at a time when people travelled on camels and fought with swords. Now is the age of

rockets and automats. Hence, there should be a modern book other than that brought by Muhammad ﷺ. Or if you want to put it this way, it was because the Torah alone did not suffice to fulfil the demands of the time, hence the Psalms were revealed. The Psalms then fulfilled those demands. After a while, the Psalms alone were no longer sufficient, so the Bible was revealed, and then finally, the Qur'an was revealed to make up for any insufficiencies in the Bible. But it seems like this is not enough to fulfil the needs of this age, hence there should be a modern book. Or, as per you belief, Allah has sent down the Holy Qur'an to be valid till the Day of Judgement. If that is so, why did He not sent down the Qur'an right in the beginning?' That European had put one question in several ways and wanted an answer. My father asked him: 'What is your age?' He said: 'I am thirty years old.' He said: 'You are at the height of your youth. Your height shall now neither increase nor decrease. This is why you shall continue to wear one size for the remainder of your life. When you were just one year old, your mother gave you very small clothes to wear. When you were five years old, she gave you some bigger clothes to wear, and thus, as your age increased, the size of your clothes increased, too. This continued till you reached your present age and size. Now no one shall ask you why you do not wear any longer the clothes you had worn when you were one year or two years old. Even you yourself know that you have outgrown those clothes since long. As long as you were a child, you continued to grow, but as soon as you reached the height of your youth, you also reached your final height. Your height shall be the same until the day you die. Allah Most High is All-Knowing, All-Wise. Whatever He did, does or will do, is full of Wisdom, it is not possible for Him to make a mistake. However, it is the understanding of people that is faulty - not everyone can understand the wisdom behind His doings.

Sayyiduna Adam عليه السلام was the very first of all prophets. This was so to say the infancy stage of mankind. Regulations were sent accordingly. Then came Sayyiduna Nuh عليه السلام. Mankind had developed a little, and new rules and regulations were sent according to this developmental stage. With the revelation of the Torah, the Psalms and the Bible some further amendments were made in the secondary principles, keeping in view the developmental stages of mankind. Then finally, Sayyiduna Muhammad ﷺ was sent as a prophet. This was at a time when mankind had reached the peak, the youth of its development. The teachings the Noble Qur'an contains are in primary matters not at all different from the teachings brought by the former prophets, like for example the Oneness of God, Messengership, Belief in the Hereafter, and so on. But there were some amendments in secondary matters, in rules and regulations, and these amendments shall now suffice mankind till the Day of Judgement. This is why Sayyiduna Muhammad's prophethood was given the stamp of 'Seal of Prophethood' and 'Mercy for the Worlds'. Along with that, the Holy Qur'an proclaimed:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

'Today I have perfected your religion for you and completed My favours upon you and I am pleased with Islam as religion for you.'

Hence there can be no other prophet after Sayyiduna Muhammad ﷺ. The teachings he brought shall be valid until the Day of Judgement, and these teachings shall be a source of mercy and blessings for the whole world.

After listening to my respected father's explanation, the European man put his next question: 'When the coming of prophets is a matter of mercy, and their not coming a matter of distress, then why is so much virtue attached to being 'the Seal of Prophethood'? If one accepts

him as 'The Seal of Prophethood', how can he be a 'Mercy for the Worlds'? And if one accepts him as 'Mercy for the Worlds', how can he be the 'Seal of Prophethood'?

My respected father said: 'Indeed, Sayyiduna Muhammad's commission set an end to the chain of prophets, but his coming has not set an end to the work of the prophets. Rather, he entrusted his Ummah to carry on the prophetic mission in a certain manner, so that all members of this Ummah can continue to benefit from the spiritual light and the blessings of the prophets, under the seal of the last of all prophets. This is why Allah Most High, after mentioning the prophets *alaihimussalam*, said:

أُولٰئِكَ الَّذِيْنَ هَدَى اللهُ فَبِهُدٰهُمُ اقْتَدِهْ

'O Muhammad (ﷺ), they all (i.e. the prophets) are those who Allah has guided, so follow their guidance.'

The Ummah is bound to follow the same injunctions as the Noble Prophet ﷺ provided the injunction was not meant to be peculiar to him. The Ummah of Sayyiduna Muhammad ﷺ follows the guidance of all the prophets, according to the way laid down by Sayyiduna Muhammad ﷺ. He ﷺ carried on the mission of all former prophets, and he moreover prepared people to carry the mission on also in future. By following him, the Ummah shall follow Allah's true religion. They shall endeavour to bring others to act according to the injunctions of Islam, and they, too, shall prepare people to spread the light of Islam all over the world, and to keep the Islamic spirit alive till the Day of Judgement. Amongst the former prophets, Sayyiduna Ismail عليه السلام was sent to the people of his house. So, if the people of this Ummah make sure to call their family members to Allah, they too, can obtain a part of Sayyiduna Ismail's عليه السلام light, along with the confirmatory stamp of being a '*Muhammadi*'. Sayyiduna Nuh, Sayyiduna Hud, and

Sayyiduna Salih *alaihimussalam* were sent to their respective nations. If people of this Ummah call their nations to Allah, they too, can obtain a part of the light of those prophets, along with the confirmatory stamp of being a *'Muhammadi'*. Sayyiduna Shuaib عليه السلام had been sent to the traders. Thirteen prophets of the people of Saba (Sheba) had been sent to the landowners and farmers there. If people of this Ummah make it a point to call these strata to Allah, they too, can obtain a part of the light of those prophets, along with the confirmatory stamp of being a *'Muhammadi'*. Sayyiduna Musa عليه السلام was sent to the government of a nation. If people of this Ummah make it a point to call their respective governments to Islam, then they too, can obtain a part of Sayyiduna Musa's عليه السلام light, along with the confirmatory stamp of being a *'Muhammadi'*. Hence, his being the 'Seal of Prophethood' and the 'Mercy for the Worlds', is not only a matter of honour, but also a source of Divine Mercy and Blessing. And this, in turn, is a point of distinction for this Ummah, and a matter of pride. Other than that, the ways taught by Sayyiduna Muhammad ﷺ are even in this age a means of peace and security, provided *Dawah* (invitation to accept Islam) is done according to the prophetic method. All the distress and anxieties that are so common nowadays are the fruit of this modern age. The 'modern' ways of establishing peace have all failed badly.

After listening to my father, that European man said: 'No one has been able to satisfy me in this regard till today. You however, have given me a completely satisfactory reply. And I now accept that Sayyiduna Muhammad ﷺ is indeed the 'Seal of Prophets' and 'Mercy for the Worlds'. Now I just want to know one more thing, is there any living example of how Sayyiduna Muhammad's ﷺ teachings can be a source of peace?' My father replied: 'Everywhere in the world where people call others to Allah - according to the prophetic method- hundreds of people have found peace in their lives. They

maintain bonds of mutual love and affection with one another. Let me tell you just one incident of one Jama'ah that had gone to Africa a while ago...' then he told him about this group.

Some interesting details about astronomy

Who does not know how important it is to know when the sun rises and sets in order to be able to offer prayers on time. My respected father was a great expert in calculating the timings of sunrise, high noon and sunset. It would pose no difficulty for him to calculate those timings of different areas, and that although interest in this field has become a rarity nowadays. There was hardly any deviation between his calculations and those done in Saudi Arabia. He had his calculations attested by other experts in this field. It is a well-known fact that there is a very minor difference between the prayer timings of both Holy Cities, which could mean mistakes regarding the offering of the prayer. In order to correct this situation, he visited the Imam of the Holy Ka'bah, Shaikh Abdullah bin Subayyil, and humbly requested him to consider the issue of prayer-timings. However, the adjusting the timings was not in Shaikh Subayyil's circle of influence. He could not do anything without involving other experts in this field... However, he kept working in this regard. Finally, the matter was brought to the notice of the relevant authorities, and after due consideration, the experts there corrected the error, and the timings were readjusted - Allah be praised!

Similarly my father had a great concern to ensure that wherever Muslims live in the world, they would know exactly about the commencement of Ramadhan, about the advent of Eidul Fitr and Eidul Adha, and so forth. Obviously, this all depends on the sighting of the moon, and the confirmation of sighting of the moon is, according to the textual sources of the Holy Shariah, based on

testimony. Negligence in matters of testimony can cause quite some confusion among the Muslims, and that is what had happened a number of times. This is why my father and those who were attached to him were very cautious with regard to testimony. Especially when the new moon happens to be in the proximity of the sun, one needs to be cautious to the extreme. It has been said that during the last few days of a month, the moon is extremely close to the sun, which cause the moon to become completely invisible for a few minutes. Then it seems as though the moon would drift away from the sun. After this initial drifting away, expert astronomers hold that it takes 17 to 22 hours till the new moon can be sighted again.

Expert astronomers hold that it is not possible to actually sight the new moon on the day of its appearance. Hence, it is extremely important to practice utmost caution regarding the acceptance of testimony in this regard, to make sure that there remains not the least bit of doubt. My father has, through his writings and speeches, reminded some of those scholars who are interested in this field, to be particularly careful in this regard.

My respected father once wrote to Maulana Burhanuddin that the issue of testimony is one that is absolutely and beyond any doubt proved from the textual sources of the Holy Shariah, and on this basis one ought to accept the verdicts given by the honourable scholars in this regard, even if these appear to go against expectancy. However, this much ought to be said, that it is not correct to completely neglect expectancy and probability, as it is commonly done nowadays. In the Holy Qur'an has been stated:

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

It is vital to focus on this irrefutable textual matter (*Nass Qata'i*), to create awareness regarding its importance and to develop relevant *fiqhi* (Islamic jurisprudent) standards.

It was my respected father's ardent desire that those in charge of accepting evidence regarding the sighting of the moon, should have sufficient knowledge regarding the timings on which it would be practically possible to sight the moon; so as to combine the *fiqhi* (Islamic jurisprudent) injunctions of evidence regarding the sighting of the new moon, and astronomical standards of probability in this regard.

In this letter, he also wrote that there should be an easy to comprehend book or treatise that mentions possible dates, on which the new moon might be sighted, and that it should contain this data for all countries of the world. This book should also mention when the moon is near the sun; and the exact date of appearance of the new moon; and that this material should then be propagated among the relevant authorities, so that they refrain from accepting testimony on days on which it is impossible to sight the new moon.

How very much concerned he was in this regard can be guessed from a letter he had written to a Malay professor, Dr. Muhammad Ilyas. He wrote: 'I am very upset regarding this matter. This year, people in Britain, Delhi and in the United States sighted the new moon when it was barely seven, eight hours old. And in Delhi, testimony was obtained even before the new moon. Some scholars hold the view that the new moon can be sighted only after it is 20 to 24 hours old, to be incorrect, whereas experts in the field of astronomy say that this is true beyond any doubt. Now there are two options. Either there is something wrong with the astronomers' calculation, or our scholars made a mistake when accepting testimony.' He further wrote in the same letter: 'I would like to get a book containing the new moon data of sixty years that I have got, and the treatise by Maulana Burhanuddin. Then there should be some easy-to-understand rules: (1) How old needs the new moon to be before it can be seen. (2) How long after the setting of the sun does it take till the

moon can be seen? How do the degree of latitude and longitude affect these timings? How do the seasons affect the sighting of the moon?

I think if these two things are getting under control, then our task becomes easier. There are still many other points to consider, but these are the most important ones. If you would like to add something else, you are most welcome to do so.

Another thing is that it is possible to compile a perpetual almanac for the sun, but it is not possible to do so for the moon. One needs to prepare a new almanac every year. Is this correct? Although the book shall contain the moon data for sixty years, it would still be better if the people enquire the data for sunset and moonset from their local observatory. Do you think that anything else should be added? The book should not be technical, but you can make references to other, more detailed works.

Since the beginning of Ramadhan, the two Eids and during Hajj the Day of Arafah, etc. are all related to testimony regarding the sighting of the moon, my father took great pains to collect the relevant data. He used all means at his disposal, even browsed magazines and newspapers for this purpose. Maulana Burhanuddin cited the data my respected father had collected for the new moon of Shawwal 1407 as follows:

Shawwal 1407	
27.05.1987	15:13 (03:13 pm) GMT, Wednesday
27.05.1987	20:43 (08:43 pm) Indian time
Sunset in Delhi:	19:11 (07:11 pm)
Moonset in Delhi:	19:11 (07:11 pm)

From this one example you can guess how much effort he must have put in compiling the data of sixty years.

My father saw the Noble Prophet ﷺ several times in his dream

My father had the honour of seeing the Noble Prophet ﷺ a number of times in his dream. He saw that all those who work for the uphold of Islam were given glad tidings regarding their efforts, especially those who work for Dawah. Through those dreams it also appeared that the Noble Prophet ﷺ had a special interest in this activity. My father saw such dreams on diverse occasions. Apart from that, there were other people who shared these dreams with him, i.e. who were with him during those dreams and who hence saw the same dreams. However, below follow only those dreams which my respected father had seen and recorded by himself. These dreams show how much my respected father had loved the Messenger of Allah ﷺ and how much importance he had given to the work of Dawah (Invitation to accept Islam).

The first dream: This dream was seen on Sunday, 22 Rabiul Awwal 1400 (10th February 1977), around midnight in Dhaka, Kokarail. I saw myself looking for the Messenger of Allah ﷺ. A large group of people is going somewhere. At another place, a handful of people is standing, with the Messenger of Allah ﷺ in their midst. I went to him, greeted him with Salam, shook hands with him and asked him about Paradise. He ﷺ said: 'You will go there, in sha Allah. It is a very delightful place.' I further said: 'Shaikhul Hadith Maulana Muhammad Zakariyyah and Hazrat Jee, both wish to say Salam to you.' The Messenger of Allah ﷺ accepted their Salam. He further said: 'Shaikhul Hadith is bedazzling the eyes.' That means, he is so full of celestial radiance. The word in the dream was 'Chaka Choond', the meaning of these words were felt by the heart. Then I woke up.

The second dream: This dream was seen in Zul Hijjah 1397 (9th December 1974) I slept in Hazrat Jee's residence. I

saw several people in my dream. I asked one youth: 'Where is the Messenger of Allah?' He gestured towards one room and said: 'There.' I went to that room and it was full of pious people. At one side, there was Ibrahim Abdul Jabbar. I did not have a proper look at the other ones. The Messenger of Allah ﷺ was sitting on a bed. When I wanted to shake hands with him, he said: 'Wait a little' and came down from the bed. After shaking hands with me, he sat again on the bed, with his legs stretched out. I kissed his blessed feet, and he did not stop me from doing so. Then I wanted to talk to him, but he was conversing with someone else. After he had finished his talk, he turned to me and said: 'Maulwi Sahib, we are on a mission, and we want you to join us.' I asked: 'When?' He ﷺ replied: 'Tomorrow.' I asked: 'Where?' He ﷺ replied: 'In the Haram (i.e. that of Madinah).' I asked: 'At which time?' He ﷺ replied: 'Whenever you like.' I then wanted to ask about Shaikhul Hadith and Hazrat jee, but the dream had come to an end.

The third dream: Seen in the year 1389, in Sarae, a village near Jawalapur. I slept there somewhere when I saw a large gathering, in which the Noble Prophet ﷺ happened to be. I went there and shook hands with him. I wanted to talk to him about Shaikhul Hadith, about the arrangements made by him, but before I could say something, the Messenger of Allah ﷺ said that why do some people say about Tabligh and people working for Tabligh that nothing is being done? It is being said that rather one should say: we are not able to do anything. This is humility, but not to the limit of ungratefulness. He repeated this statement five or ten times. I then had no more time to say anything about Shaikhul Hadith as I awoke. I cannot duly express the scene - how much concerned he ﷺ looked when he spoke those words.

The fourth dream: Seen on the last day of the Panoli Ijtama. After Fajr, I fell asleep. In my dream, I saw the Noble Prophet ﷺ. Near him, a man sat on a chair. I asked that man: 'Who is this?' He said: 'He is the Messenger of Allah ﷺ.' Then I said to him ﷺ directly: 'I haven't recognized you...' He ﷺ said: 'I am the Messenger of Allah.' I said: 'Even if you had not said this, i would have believed you, because of the Hadith in which you said that the devil cannot adopt your shape. Then I shook hands with him and hugged him. At first, he looked a bit like Hazrat Shaikh, but afterwards his appearance changed. The latter appearance then remained to the end (of the dream). He asked me: 'Has Hazrat gone to Delhi?' I said: 'Yes.' He then asked: 'Will Hazrat travel tomorrow?' First I replied 'yes', but then I said: 'No, he will stay for a couple of days.' While replying I realized that the Messenger of Allah ﷺ had referred to the journey to Madinak Munawwarah. I said: 'Well, this too, will still take some days. The Messenger of Allah ﷺ said: 'Very well.' Then he said many other things and encouraged me in matters of Tabligh. I said: 'Hazrat, the Ummat is very upset.' He said: 'The people of Tabligh themselves are exerting themselves.' I asked: 'Do their efforts make you happy?' He said: 'Yes, I am very happy.' I said: 'Is there anything special that you would like to tell the people of Tabligh?' He said: 'The people of Tabligh are doing Mujahadah. They are exerting themselves. There are two things I would like to say with emphasis: one is that these efforts should be free of any personal interests. These efforts should be solely for the pleasure of Allah. The second is that they should be exclusive. That means, they should not be distracted by other concerns and activities. They should use all their energy for this purpose. This is where the solution to the problems of all mankind lies. I said: 'O Messenger of Allah (ﷺ)! You said in this dream exactly what was said in the Holy Quran and in the Ahadith, in a

state of wakefulness. If you had said anything else, we might have to find an interpretation.' I had fallen asleep after Fajr. Some people from abroad had come to talk to me. Maulwi Musa said: 'I shall awake you at seven thirty.' I told him: 'Listen, Mihrab Sahib had ordered us to come to the gathering at eight o'clock. This will be difficult to manage. Better gather the people right after Fajr. I will get a little break of ten, fifteen minutes in which I can sleep. Just wake me up when it is time. No need to be formal.' I thus had gone to sleep with these two concerns on my mind, hoping that Allah will get them both done, so that my talk will be concluded before Hazrat reaches the gathering. Before going to sleep, I had asked Hazrat what I should tell the gathering. He said: 'Talk to them about sincerity and being focused.' I thus made an intention for my speech and went to sleep. In my dream, I saw the Noble Prophet ﷺ and he had explained exactly the same points that Hazrat had told me. I said to him: 'O Messenger of Allah! I had the good fortune of shaking hands with you and embracing you when we met, but I do not know if I shall get another chance, so please let me shake hands with you and embrace you one more time, and please, let me kiss your forehead, as well. When the Noble Prophet ﷺ kindly granted me permission, I shook hands with him, and embraced him for very long. Finally, he said: 'Now I shall kiss your forehead!' I lowered my head in embarrassment, but he ﷺ lifted it and kissed me on my forehead. Then he kissed me on my lips and blew over my lips. I have a habit of leaving my mouth a bit open. He ﷺ said: 'Open your mouth a bit more, so that my saliva may reach your tongue. He ﷺ kept reciting something and blew into my mouth, and I felt how his blessed saliva reached the inner part of my lips, and my tongue. Then he left, and I woke up.

I got some paper to write down this dream, so that I will not forget it. In the meantime, Maulwi Musa came and said:

'I was afraid of awakening you, but it was unavoidable. I gathered all my courage and entered the room with the intention that you will be pleased to be awoken, as you were to be awoken for the sake of religion. With this thought, I opened the door.' I saw this very special dream of mine during that little bit hesitation on part of Maulwi Musa. The time he took to decide whether to awaken me, was enough for my dream to be completed. Then I went to address the people, without having taken Wudhu (ablution). This was against my habit, for otherwise I give a speech only after having taken Wudhu. However, since there was not much time, I had to go without Wudhu. After having addressed the people, and before going to the big gathering, I felt the need to relieve myself. After fulfilling this need, I took Wudhu. Then I had a light breakfast and left - and Alhamdulillah! I had said whatever I had intended to say before Hazrat's arrival. Then Hazrat came, gave his speech, and concluded with Dua.

In my dream, the Messenger of Allah ﷺ had mentioned many details. He asked me many questions regarding our work and I kept answering him. Alhamdulillah! He was pleased with whatever answer I had given him. There was not a single second of unpleasantness in this dream. In my dream I felt as though the Messenger of Allah ﷺ had a keen interest in Tabligh. The way he questioned me was that of an in-charge who asks his subordinate about his work. I wrote whatever I remembered of this dream.

The fifth dream: 17th June 1972 (1392 A.H), after Fajr, in Lanka. I saw that there was an *Ijtama'*. One of our people was talking. In one room, there was Hazrat, and in another room, on the head-end of a bed, sat Maulana Manzoor Ahmad Nomani, while Maulana Habibullah Palanpuri (who had authored 'Harkat-e-Afaq' and 'Soor-e-Israfil') was sitting on the lower end. I went to meet them both.

Maulana Habibullah said: 'In this Arabic verse is a grammatical mistake.' Maulana Manzoor Ahmad Nomani replied: 'One should not mind such minor matters. Rather focus on the content.' I said to Maulana Manzoor Ahmad: 'I know about that mistake.' The Messenger of Allah ﷺ also happened to be there, but sometimes he was with Hazrat, and sometimes he would attend the gathering. I was eager to get everything related to Tabligh alright before going to him, so that he would not be displeased. However, I could not reach him, and I saw myself waking up from my dream. In fact, I dreamt that I had seen a dream... I told Hazrat all about it, also that I was not able to meet him ﷺ, but that it was as though he had cast some things into my heart. These I told Hazrat. One was that this journey is blessed, and that it shall be accepted by Allah, and that it shall be a means of acquiring Allah's love. Another thing was that because of the efforts that are undertaken regarding the broad public, the special people of this Ummah are getting like the public, too. (This was meant to be said in praise). The third thing was that Tabligh in India is satisfactory. I asked: 'And what about Pakistan? In my dream I felt as though I got the reply that Pakistan, Ceylon, Burma, Bangladesh, all are parts of India, and that this differentiation was made by the enemies. After I had told all this to Hazrat, he said: 'Do not shove the people who want to help you away. Your guards, too, should be careful. You shall have many people to help you. I said: 'Now I shall go to sleep so that I may see him ﷺ, and convey anything on behalf of Hazrat Shaikh, or convey anything to you, or at least, just see him ﷺ. Then I fell asleep in my dream, but I couldn't see him. Then I really woke up.

Note: There are many other dreams as well, which shall be mentioned in the forthcoming volumes.

A dream seen before my father's burial

Before my father's burial, a scholar who also happened to be Imam in any mosque in Delhi, had seen the following dream. He said that he saw some very handsome people, people who actually shone with beauty and radiance, going somewhere. In their hands, they carried something strange. I felt that these must be angels. I heard a voice: This is a bedding that was brought from the Noble Prophet's ﷺ final resting place. It shall be spread in the grave of the late Maulana. In the dream, that person thought: 'What is then in the Noble Prophet's ﷺ grave?' In reply, he was told that a new bedding was brought for him from Paradise.

Maulana Abdul Mannan, a famous scholar residing in Madinah Munawwarah, related the following dream, that he had seen a large gathering in which the Noble Prophet ﷺ was present, as well as all the companions. He also saw that my respected father came walking towards the gathering. The Messenger of Allah ﷺ gave him a warm welcome, and presented him with a set of clothing. While giving him the dress, he said: 'Here, put this on. You have come from very far. You must be tired. Take some rest. My companions and I myself liked your speeches very much.' The person who saw this dream further said: 'Right then came Shaykhul Hadith, Maulana Zakariyya. Alas! I could not reach his station. His being was all human perfection, blessings and goodness. He had seen the Messenger of Allah ﷺ a number of times in his dream, and got many wonderful things to know.

My respected father said that once in 1977, in Makkah, he saw the Noble Prophet ﷺ in his dream. The Messenger of Allah ﷺ said to him: 'Umar! Open your mouth.' Then he kept his saliva in his mouth, until it trickled down from his mouth. He said: 'Umar! Are you satisfied?' My father said: 'Yes, I am satisfied.' Once my

father was ill. In his dream he saw the Messenger of Allah ﷺ who said to him: 'Umar, I have come all the way from Madinah to enquire about your health.'

After his death, countless letters of condolence from all over the world came in. Everyone expressed his regret at this tremendous loss, everyone said that this was a void that could not be filled. Every magazine and periodical mentioned my father's praiseworthy traits. The people of this world lost a perfect human being - a saintly person of the highest calibre.

He was unique in all of his attributes. His being illuminates all fields of religion. He was the pride of scholars and the adornment of our *Madaris*. Fervent lovers of Allah and His Messenger ﷺ surrounded him and his gatherings reverberated with loving mention of the Almighty and the Noble Prophet ﷺ. What a great personality was laid today to eternal rest ... He was an embodiment of truthfulness, virtue, purity, firmness of purpose and faith. May he be blessed with the choiciest delights of Paradise, and may Allah recover this tremendous loss to us in the best of manners, and may He grant us the strength to emulate his ways. *Ameen*

خدا رحمت کند این عاشقان پاک طینت را

اَللّٰهُمَّ اَكْرِمْ نُزُلَهٗ وَوَسِّعْ مَدْخَلَهٗ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهٖ وَاَهْلًا خَيْرًا مِنْ اَهْلِهٖ وَنَقِّهٖ عَنِ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ وَبَلِّغْهُ الدَّرَجَاتِ الْعُلٰى مِنَ الْجَنَّةِ۔ (آمين)

My father's first Chilla

After Maulana Ilyas Sahib رحمه الله, his worthy son Maulana Yusuf رحمه الله endowed himself fully to the cause of spreading Islam all over the world. First of all, he dispatched groups of pedestrians to major cities all over India. One group went from Delhi to Calcutta, one went from Delhi to Mumbai, the

third went from Delhi to Peshawar, the fourth went from Delhi to Karachi... Those groups of pedestrians had crossed forests, wildernesses, mountains and all kinds of difficult terrain. They had exerted themselves to the extreme to carry the message of Islam from city to city, from village to village. Because of these efforts, the calls to Allah began to reverberate all over India.

Apart from that, the blessed land of Hijaz appeared to be the most appropriate place for this kind of work. In the year 1946, Maulana Ubaidullah *rahmatullahi alahi* took the first Jamaat to Hijaz. Maulana Saeed Khan رحمہ اللہ and Muft Zainul Abideen رحمہ اللہ took the second Jamaat there in the year 1947. They had done a lot of hard work there. They put up patiently with the difficulties the government had caused for them and did their work secretly and sensibly in private homes and some other particular places. Other than that, pilgrims from Mumbai arrived in Hijaz, too. In 1948 a group from Delhi was dispatched to work in the city and among the pilgrims. Munshi Anees, Maulwi Musa, Maulwi Hikmatullah, Qari Salman Nangalwala, Mr. Iftikhar Fareedi and many others were in this group. Through them, the work began in Mumbai. Sometimes groups were sent for one day, sometimes they were sent for three days. Among them were Haji Alauddin, Haji Abdur Raheem Jabbari Hotelwala and others. This continued till the return of the pilgrims. On this occasion an Ijtama was held in a communal centre in Ghoghari. Maulana Imran Khan addressed the gathering and one group that was to go for forty days, was prepared. This was the first group that was to go from Mumbai to Delhi. My respected father رحمہ اللہ happened to be in this group. This was towards the end of 1948 and the beginning of 1949. Haji Alauddin, Haji Abdur Raheem Jabbari Hotelwala, Haji Naseeruddin and others were with him. The group first went to Anand, then Ahmadabad, then Seedhpur, then Chhapi, and Palanpur. At each place, they

worked for one or two days. Then finally they arrived in Nizamuddin, Delhi. There they worked for a couple of days and then the group went onwards to Calcutta. My respected father رحمه الله returned from Saharanpur to the centre in Delhi, as he had intended for three *Chillas*. He was then sent with a group to Meewat. After a while, during those three *Chillas*, he began to suffer from mental exhaustion. That is why he was sent back to his hometown Ghataman. In Palanpur, he consulted Maulana Muhammad Nazeer, an expert physician. The medicine he got had effect, and he recovered in a couple of days. Back in Mumbai, he got engaged with his studies. It was during this journey that he pledged allegiance to Hazrat Maulana Yusuf رحمه الله. After that, he coupled his studies with *Chillas* of ten or twenty days, until, in the year 1955, a group from Delhi arrived in Mumbai. He volunteered for a period of four months. (It was with regard to those four months that he had once said: 'My four months are not over yet, and may Allah never let them be over.) When he reached Nizamuddin, Delhi, the period was over and one year of his studies was still left. Hazrat advised him to complete his studies. He got once more admitted to Darul Uloom Deoband. After completing his studies in 1956, he returned to Nizamuddin, Delhi.

It was as though Allah Most High had inspired Hazrat Maulana Yusuf رحمه الله with ever new ways of managing, increasing and improving the work. And, to the extent of his endeavour, he was provided with people to carry out the work. His concern for Europe was similar to his concern for Hijaz. But in order to work in Europe, he needed people who spoke English. That is why he deemed it appropriate to involve the teachers and students of Aligarh University in the cause. He worked in this direction and also prepared an Ijtama for this purpose. It was during those days that my father, after having completed his studies, had arrived in Nizamuddin, Delhi.

He was first sent to Khorja and Aligarh. Right from the beginning, Allah Most High had endowed him with sincerity, simplicity, and eagerness to work for this cause and the ability to bear all sorts of difficulties. Thus, he put in all his effort for this cause. The last ten days of Ramadhan, he did I'takaf in the central mosque. Then he again set out to do his work. He kept working there until the Ijtama. After the Ijtama, he was sent for a whole year to Hijaz, according to the mutual counsel of Maulana Yusuf and Maulana Anamul Hasan رحمہما اللہ. This was his first journey abroad to call others to Allah.

An advice

A person who takes revenge lowers himself to the level of his enemy. A person who forgives, raises himself over him.

A eulogy to late Maulana Muhammad Umar Palanpuri رحمہ اللہ

ماہ منیر و مہر درخشاں چلا گیا — قندیل علم و حکمت و عرفاں چلا گیا
امت کے غم میں ماہی بے تاب تھا جو دل — آتش بجاں وہ سوختہ سامان چلا گیا
روتے ہیں جن کو منبر و محراب رات دن — وہ سنت نبی ﷺ کا ثنا خواں چلا گیا
پیغام دین جس کا وظیفہ تھا عمر بھر — وہ جاں نثار دعوت ایمان چلا گیا
کتنے ہی غم زدہ ہیں تڑپتے ہیں آج بھی — انسانیت کے درد کا درماں چلا گیا
بکھرے ہیں یوں تو علم کے موتی چہار سُو — لیکن وہ ایک لعل بدخشاں چلا گیا
سرشار جن سے ہوتے تھے سب طالبان حق — وہ ساغر نشاط خمستاں چلا گیا
تیرہ شبی میں ڈوب چکی تھی تمام قوم — اپنے لہو سے کرکے چراغاں چلا گیا
تیرا وجود رونق مرکز تھا اے عمر — تو کیا گیا کہ دید کا سامان چلا گیا
آتے ہیں یاد اب بھی ترے دلنشین بیان — لگتا ہے عندلیب گلستاں چلا گیا
کھلتے ہیں یوں تو آج بھی گل ہائے رنگارنگ — یادش بخیر وہ گل خنداں چلا گیا
سینچا تھا جس کو خون سے اپنے تمام عمر — آج اس چمن کو چھوڑ کر ویران چلا گیا

جانے کو یوں تو روز جاتے ہیں سینکڑوں　　تو کیا گیا زمیں سے اک انساں چلا گیا
راتوں کو اُٹھ کر روتے ہیں پسماندگاں تیرے　　کیوں سب کو چھوڑ چھاڑ کے گریاں چلا گیا
چشم فلک بھی خون چکیدہ تھی اس گھڑی　　جس دم سوئے گور غریباں چلا گیا

Protection against black magic

Begin by reciting *Durud Shareef* (Benediction to the Holy Prophet Muhammad صلی اللہ علیہ وسلم) eleven times.
Recite Surah Fatihah three times
Recite the four Qul (i.e. Surah Kafiroon, Surah Ikhlas, Surah Falaq, Surah Nas) three times
Recite Ayatul Kursi three times.
Recite ولا یؤدہ حفظہما وھو العلی العظیم nine times.
Recite لقد جاءکم رسول من انفسکم۔۔۔ رب العرش العظیم three times.
Recite سلام قولا من رب رحیم seven times.
Conclude by reciting Durud Shareef (Benediction to the Holy Prophet Muhammad صلی اللہ علیہ وسلم) eleven times.

Blow over yourself, over your children and over water. Drink the water and let your family members drink it, too.

A Taweez (amulet) against all kinds of problems

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللهِ الَّذِىْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْئٌ فِى الْاَرْضِ وَلَا فِى السَّمَاءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ، اَللّٰهُمَّ لَا سَهْلَ اِلَّا مَا جَعَلْتَهٗ سَهْلًا وَ اَنْتَ تَجْعَلُ الْحَزَنَ سَهْلًا اِذَا شِئْتَ يَا حَیُّ حِيْنَ فِىْ دَيْمُوْمَةِ مُلْكِهٖ وَ بَقَائِهٖ يَا حَیُّ يَا حَیُّ يَا حَیُّ اَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ وَقُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَعُوْذُبِكَ رَبِّ اَنْ يَحْضُرُوْنِ اَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ مِنْ عِقَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ۔

Write these Ayat on a piece of paper and seal it. Sew it into a *Taweez* and tie it around your neck.

Some more scattered pearls

Backbiting devours good deeds

Repentance devours sins
Worry devours one's lifespan
Patience devours affliction
Virtue devours vice
Falsehood devours provision
Anger devours mind
Arrogance devours knowledge
Justice devours oppression

Brave is he who remains patient and steadfast in the face of affliction, and assists his neighbour at times of difficulty.

Allah Most High is the One to give the best of returns.

He is the best who spends his life without relying upon anyone to fulfil his needs.

One who tries to defy the laws of nature shall not go unpunished.

Remembering Allah Most High is the best way to overcome the fatigue caused by worldly affairs.

A true friend is more worth than diamonds.

'Mother' is the most superior of human relations.

The greatest sin is to break someone's heart.

When befriending someone, look at his character and not his face.

If you love someone beyond all limits, he will become proud.

The greatest of all worldly troubles is to have enemies.

Anger is a storm that extinguishes the light of reason.

Progress means to correct one's mistakes.

Love and enmity never remain concealed.

Believing in things unseen is the essence of faith.

Tyrants have so far not found the chains to tie the minds of others.

Worldly people run after this world, while the world runs after people of Allah.

Worry about the Hereafter is the light of the heart.

A person breathes around six thousand and five hundred times during his sleep at night.

An average human being has got around 35 million pores through which he sweats.

In South Africa there is a kind of spider that hunts for birds.

An eagle can look for one hour at the sun.

In China there is a flower which is white at night and red during the day.

Sayyidina Abu Bakr رضی اللہ عنہ used to be called the *Khalifa* (Caliph, assistant) of Allah's Messenger ﷺ while Sayyidina Umar رضی اللہ عنہ was the first to be called the Commander of the Faithful.

Maulana Umar Palanpuri رحمہ اللہ said: Nowadays the 'Faa' of Faqeer (pauper) stands for 'Firni (a sweet dish made of milk and rice), the 'Qaaf' stands for 'Qorma' (a rich, spicy meat dish), the 'Yaa' stands for 'Yakhni' (stock), and the 'Raa' stands for 'Roti' (bread), whereas in olden days, the 'Faa' used to stand for 'Faqah' (starvation), the 'Qaaf' for 'Qana'at' (contentment), the 'Yaa' for 'Yaad-e-Ilahi' (Divine Remembrance), and the 'Raa' used to stand for 'Riyadhat' (spiritual exercises).

He also said: 'We have come to think that *'Ameer'* means *'Aamir'* (one who gives orders), although *'Ameer'* is only he who keeps himself subject to the Divine Commandments 24 hours a day, and who calls others to follow the Divine Commandments, with kindness, mercy and affection.'

Wealth increases the darkness of one's heart.

If misunderstandings are not removed, they will turn into hatred.

If you always speak the truth, you will never stand in the need of taking an oath.

A withered flower might become fresh again during spring, but nothing can bring back the days bygone.

If you try to behold Allah with the eyes of your heart, you will find Him closer than your jugular vein.

O servants of Allah! You are ever eager to get settled in this world, while the world wishes to throw you out.

If you want to live in peace, then do not make many promises.

Nothing can be attained without love for learning and respect for one's teacher.

Keep yourself busy. You will make mistakes, but mistakes will become experience, and experience will make you wise.

When angry, do not say any such thing you might have to regret afterwards.

Instead of trying to find faults with others, try to find faults with yourself.

Search out good friends, for they augment a person's honour

Never ever desire a thing you know you will not get.

Do not attend any gathering where you might be disgraced.

Do not cry over your defeat, for your defeat becomes the foundation of your victory.

Do not trust a person who swears to be your sincere well-wisher.

Those who leave today's work to be done tomorrow do not think whether they have done today anything that they might be able to complete tomorrow.

'Alim' is a person who fears Allah even when nobody sees him, who strives to please Allah, and detests all that might displease Allah. Sayyidina Ibn Mas'ood رضی الله عنه said: 'Talking much is not a sign of knowledge. Knowledge means to fear Allah often.'

One who talks bad about himself in front of others, has in fact praised himself, and this is a sign of ostentation. (Hasan Basri رحمه الله)

Hakeemul Ummat Maulana Ashraf Ali Thanvi رحمه الله wrote: There are two such *Ayaat* (verses) in the Holy Qur'an that if anyone reads them, he will not become conceited. One is about knowledge, the other is about deeds. In one, Allah Most High says to His beloved ﷺ: 'And if We wanted to, We could take from you whatever We have bestowed upon you (of revelation).' *(Surah Bani Israeel, verse 82)* And in the other Ayat Allah Most High says to His beloved ﷺ: 'And had We not made you steadfast, you would definitely incline to them a little bit.' *(Surah Bani Israeel, Ayat 74)*

In *Ikmal ush Sheem* comes: 'Friends, a person who praises you has in reality praised Allah's attribute of covering up His servants' shortcomings. And indeed, if sins would stink, then there would be many apparently pious people emitting such an obnoxious smell that no one would like to even have a look at them.

Ata bin Rabah رحمه الله often talked under inspiration. He said: Once Allah said to me: Ata! Tell the people that if there is some minor trouble regarding their provisions, they immediately complain to each other about me, but yet,

when their deeds are presented to me, I do not complain about them to the angels.

Hafiz Ibn Qayyim رحمه الله has mentioned a strange thing. He said: 'When committing a sin, do not consider whether it is a minor or a major sin. Rather consider the status of Him whose law you are about to break.'

The value of time

Time is inherited by no one.
Time waits for no one.
People say: Time passes... No! We are the ones who pass.
Make it a habit to use your time properly.
Time is life.

72 Signs heralding the Day of Judgement

Salman Pak, which was once upon a time known as Madain, is around forty miles away from Baghdad. In spite of heavy bombings, people still live there, even today. An incident that took place there shall remind the Muslim Ummah of Allah's might - until the Day of Judgement, except of course those who, in spite of having ears and the power of hearing, lack the will to hear, and those who, in spite of having eyes and the power to see, lack the will to see, and those who have are blessed with an acute mind, lack the will to understand. I wrote this faith-igniting incident, prompted by an overwhelming urge to do so, otherwise, who could have the purity of hands required for writing, the clean radiance of eyes for reading, and the purity of ears for listening to this amazing event. Why is that so shall become manifest in the next few lines.

Madain happens to be the final resting place of Sayyidina Salman Farsi رضی اللہ عنہ, one of the Noble Prophet's ﷺ companions. Near his tomb, there are the tombs of two other companions, too, namely Sayyidina Huzaifah bin Al Yaman and Sayyidina Jabir bin Abdullah رضی اللہ عنہم.

However, their tombs were first situated elsewhere - around four furlongs away from Sayyidina Salman Farsi's رضی اللہ عنہ tomb, in an uninhabited stretch of land. The place where these two blessed souls were buried first, was inundated by underground springs feeding the nearby Tigris, a fact that troubled the two a lot. Sayyidina Huzaifah bin Al Yaman رضی اللہ عنہ appeared to King Faisal (the First) twice in his dream, requesting him to have their tombs moved to another place. However, the king failed to understand the dream. The Grand Mufti of Iraq, Nuri As-Saeed Pasha had this vision, too. When he mentioned this to the king, the king said: 'You ought to issue a fatwa that their bodies are to be exhumed and shifted to another place.' I will make sure that the fatwa is acted upon.' The royal decree was then published in all Iraqi newspapers, and some news agencies even spread this news at international level. Then, on the appointed day and time (Monday, 24th Zulhijjah 1410 AH, 1932 C.E.), the tombs were opened, in the presence of hundreds and thousands of people. Water had already entered the grave of Sayyidina Huzaifah bin Al Yaman, and the grave of Sayyidina Jabir bin Abdullah رضی اللہ عنہ was damp, too. In the presence of diplomats from all over the world, high ranking Iraqi politicians and religious leaders, the sacred remains of the two companions were lifted with a crane to which a stretcher was attached. It was as though their remains were moved onto the stretcher by invisible forces. First Sayyidina Huzaifah's رضی اللہ عنہ sacred remains were lifted. Then the stretcher was detached from the crane, and King Faisal, the Grand Mufti of Iraq, the Premier of Turkey was well as the governor of Egypt, Prince Farooq, carried the stretcher, and, with utmost respect, the body was laid into a casket made of glass. Similarly in case of Sayyidina Jabir bin Abdullah رضی اللہ عنہ. These august beings, these glorious companions, who had the honour of writing the sayings of Allah's Messenger ﷺ looked as fresh as

though they had passed away only a few moments ago, no! As though they were merely asleep. Their faces, their shrouds, their beards, everything looked so fresh and new. The most amazing thing was that their eyes were open, lustrous and shining. Many people wanted to behold those eyes, but were not able to do so... These eyes had seen my beloved ﷺ and it was as though his ﷺ likelihood was preserved in these eyes. One who saw the eyes that saw Allah's Chosen One ﷺ is as though he had seen him ﷺ himself, and doing so requires not physical eyes, but sound spiritual sight... It was Sayyidina Huzaifah bin Al Yaman رضی اللہ عنہ who narrated: My Master ﷺ had told me that there are 72 signs that herald the Day of Judgement: When you see that people get careless about their prayers, that they start devouring interest, consider lying as lawful, shed blood on petty matters, and when they begin to construct high buildings. When they sell their religion for worldly riches, when relatives are being treated badly, when justice takes a backseat, when lies become the truth, when silken clothes become fashion, when oppression, divorces and sudden deaths become common, when a traitor (*Khain*) is considered as trustworthy, and a trustworthy person as traitor (*Khain*), when a liar is considered as an honest man, and an honest man as a liar, when calumnies become the order of the day, when it shall be hot in spite of rain, when children become a nuisance for their parents, when vile people live in luxury, while respectable people are in dire straits, when the leader and his aide become accustomed to lies, when people endowed with trust, break the trust, when the leaders of a people are tyrants, when scholars and reciters of the Holy Qur'an are wicked, when people don the skin of sheep, although their hearts are filled with more stench than a decaying carcass, and more bitter than Aloes, then Allah shall send tribulations in which Jews shall stagger around, dumbfounded. And when gold becomes common, when

silver shall be in demand, when copies of the Holy Qur'an shall be embellished, when mosques shall be decorated, when high minarets shall be built, when hearts shall be empty, when liquor shall be consumed, when the punishments laid down by the Holy *Shari'ah* (divine law) shall be suspended, when a slave girl shall give birth to her master, when people who were once upon a time barefoot and naked, shall rule, when women shall join men in all ways of life, when men shall pride themselves in adopting female fashions, and when women shall want to emulate men, when people start swearing by others than Allah, when knowledge of *Deen* shall be acquired for worldly ends, when spoils of war shall be considered as personal assets, when trusts shall be considered as booty, and when *Zakah* (annual due charity) shall be considered as a fine, when the vilest of a people shall be their rules, when a person shall be disobedient towards his father and behave ill towards his mother, when he won't mind causing his friends losses, when he shall become obedient to his wife, when evil-doers shall raise their voices in the mosques, when songstresses shall be showered with honour, and when musical instruments shall be a matter of pride, when liquor shall be openly consumed, when oppression shall be a source of pride, when justice shall be sold, when the skins of wild beasts shall be used as foot wear, and when the latter generations of this Ummah shall curse the former generations, then wait for a red storms to rage, for people to be swallowed by earth, for their faces to be distorted, and for stones to fall from the sky...

The moderate, enlightened and modern class amongst us, those who like to apply their limited power of reasoning on the sayings of the Noble Prophet ﷺ should first consider the incident of Sayyidina Huzaifah bin Al Yaman's رضی اللہ عنہ grave, so that they might come to realize that a person who doubts the truthfulness of this

companion is like someone whose faith is at stake. So think about it...

Add 'Daee ilal khair' to the name of your child

Question: Respected Maulana, *As-Salamu alaikum*! I would like to ask something. I have heard that names have got properties that affect a person's life. My kids are disobedient and wayward. Should I change their name, or should I write their names and send them to you, or do you suggest anything else?

Reply: We are Muslims. Everything we do should be dominated by the spirit of religiousness. When we do business, we should do it so that Islam may prosper. Similarly when naming a child. We should give them a name that contains reference to our desire to promote the cause of our religion. We should, for example add '*Daee ilal khair*' to the names of our children. Such an appellation has got many blessings, and by virtues of these blessings our children might be saved from committing many a sin. My father once complained to Maulana Anamul Hasan رحمہ اللہ that his children are not serious about their studies. Maulana Anamul Hasan رحمہ اللہ advised him to at least give them the title of *Maulvi*, as even this might help them to keep away from many sins.

Another thing you can do is to pray for your children. Parents' prayers for their children are accepted. And a third thing could try is that in case your children are still little, to recite the whole Surah Saff into their ears. The second and third volume of my book 'Scattered Pearls' contains some other prescriptions and recitals, too. *In sha Allah* things will sort out.

Wa Salam.

Take one sip of this water and make sure to keep it in your mouth...

There was a couple that used to fight a lot. Things almost culminated in divorce. The wife once went to a saintly person and told him about her problems. She said: 'Hazrat, my husband might divorce me any time...' The saint replied: 'Wait a moment. I think I got something to solve your problem. Get me a bottle of water. I will recite something over the water.' The woman went and brought some water. As promised, the saint recited something and blew over the water. Then he said: 'When your husband comes home and is about to start a fight, just take a sip of this water and sit down. But make sure that you neither swallow the water, nor spit it out. It has to stay in your mouth until his anger subsides. The woman did as she had been told. In the evening, when her husband came home and was about to start a fight as usual, she quickly took a sip of water and sat down. She remembered very well that she was supposed to make sure the water stays in her mouth, that she must neither swallow it nor spit it. So she just kept sitting quietly, with the water in her mouth. Five or ten minutes had passed when her husband saw that trying to argue with her was of no use as she just kept quiet. He sort of felt embarrassed. He thought: Maybe she has changed... Then he thought that maybe this was just temporary, that his wife was otherwise always very quick to fire back, and that it needs to be seen any other time if she talks back or not.

After some time, he again tried to argue with her - he spoke ill of her and even abused her. However, she just took a sip of water, sat down and kept quiet. The husband thought: 'My wife has really changed; and he felt even more embarrassed than before. But then he thought: 'This has happened only the second time, it could well be a coincidence and nothing else. I need to try her out one more time. However, even the third time she just took a sip of

water, sat down and kept quiet. Her husband thought: She has really changed. She has become so much more patient than before. She does not even try to talk back to me... now I shall never again speak harshly to her, either. He then went over to her and asked her to forgive him all the wrong he had done her. He said to her: 'Please forgive me. I have caused you so much heartache. It was all my fault. You are a very good wife...' And the wife, too, asked him to forgive her... see how things have changed? Just a few days ago they were on the verge of divorce, and now they ask each other for forgiveness. This is how a family was saved from ruin: a little trick and lots of patience.

Wind - One of Allah's greatest signs

And in the changing of the winds, and the clouds which are held between the heavens and the earth, are signs for understanding people.

There are countless signs of Allah's might and each of them is a proof that Allah is One, just as an Arab poet has said:

وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ

Wind is one of those signs. The change of the winds, its being a cool and refreshing breeze at times, and it being a warm western wind at others... it blowing softly, or its becoming a storm. Then there are eastern winds, western winds, southern winds and northern winds. Sometimes they herald Allah's mercy, and sometimes they contain punishment. In short, the changing nature of the wind is one of Allah's greatest signs, and a proof that Allah is one. Qazi Shareeh wrote that the wind either restores an ill person's health, or makes a hale and hearty person ill. It can be a cure, and it can cause disease. The scholars have mentioned that there are eight kinds of wind mentioned in the Holy Qur'an: four of them herald Allah's bounty and mercy, while the other four herald His anger and punishment. Two kinds of the winds of mercy are related

to the land, while the other two are related to the sea. The winds of mercy blowing over the land are called *Mubashshirat* and *Rukhaa,* while the winds of mercy blowing over the sea are called *Nashirat* and *Mursalat.* Similarly, two kinds of winds of punishment blow over the land, while two blow over the sea. The ones blowing over the land are *Aqeem* and *Sarsar,* while the ones blowing over the sea are known as *Asif* and *Qasif.*

The winds are one mighty troop from among the troops of Allah Most High. How many of Allah's enemies were destroyed through the wind. Sayyidina Ibn Abbas رضی الله عنه related that the strongest amongst Allah's troops are the wind and water. The wind has annihilated many powerful nations, and it has aided many righteous people, the messengers and prophets, in promoting the cause of Islam. In the Holy Qur'an comes that Allah Most high had sent Sayyidina Hud علیہ السلام as prophet to the people of Aad. However, the people of Aad denied him, and vexed him beyond all limits. Allah Most High had destroyed them, utterly annihilated them through the wind. This story has been mentioned a number of times in the Holy Qur'an, and could be summarised as follows:

The people of Aad, whom Allah Most High refers to as *Adanil Ula,* were amongst the most ancient civilisations. Some people date them back to 2500 BC. They were considered as the first people with a proper system of government among the Semitic race. Their area covered Oman, Hadhramaut and Yemen. They were a very strong people, and had reached a very high level of civilisation. Allah Most High had blessed them with a highly developed civilisation and economy. They had abundant natural resources at their disposal, such resources which were not available to other people. They were unmatched by any other nation, in more than one aspect. They were expert stone carvers. Allah Most High says about them: *'Do you*

build high palaces on every high place, while you do not live in them?' and at another place: *'The like of which were not created in the land'*. Their power had made them conceited. According to the Holy Qur'an, they used to exclaim: *'Who has got more power than us?'* Some exegetes wrote that one of their men was so strong that he could lift up a rock and crush the enemy with it. They could reach twelve yard in height... in short, they were of very impressive stature. Allah Most High had sent Sayyidina Hud عليه السلام to them as a prophet. Sayyidina Hud عليه السلام tried to stop them from *Kufr* (Polytheism) and *Shirk* (Infedelity), tried to discourage them from idol worship, and convince them of Allah's Oneness. However, they did not believe him. They denied him and refused to accept guidance. Sayyidina Hud عليه السلام had warned them of the consequences that their disobedience might bring. But instead of being afraid, they demanded that they be punished soon. Allah Most High refers to this in the Holy Qur'an by saying: *'So bring us that which you have promised us.'* When the people of Aad failed to pay heed and dared to hasten the punishment, Allah Most High prepared to destroy them – He sent a dark cloud to them. When the people of Aad saw this cloud, they were delighted. They thought his cloud would bring them rain. But within no time, they realised that they were deluded. The cloud carried a terrible storm. The weather became dreadfully cold, and the storm raged for seven nights and eight days. So powerful was the gale that it whirled around even the most powerful of people as if they were straw. Then it cast them to the ground with such force that their heads were crushed, their stomachs torn open, and their intestines ripped apart... The storm even whirled around their livestock, before throwing them on the ground. They where utterly annihilated, as though they were hollow trunks of date-palms, with their crowns torn off. Those who prided themselves for nothing were completely obliterated by the wind. The wind had entered their dwellings, blown

off the roofs of their houses, raised their buildings, uprooted their trees, killed their animals... in short, it spared nothing. Everything was destroyed. This incident is mentioned several times in the Holy Qur'an, e.g.

'And as for Aad, they were destroyed by a furious violent wind! Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed) as if they were hollow trunks of date-palms. Do you see any remnants of them?' *(Surah Haaqqah, Verse 6-8)*

In the year 5 A.H, Abu Sufyan rounded up with a number of Arabian tribes, and together they intended to attack Madinah. They wanted to erase Islam and Muslims once and for all. They had gathered for no other purpose. An army of more than ten thousand men stood united under Abu Sufyan's flag. When the Messenger of Allah ﷺ got to know about their intentions, he consulted his companions, especially Sayyidina Salman Farsi, how to protect Madinah. Sayyidina Salman Farsi suggested that a trench be dug around the city. The suggestion was accepted, and a three-and-a-half miles long trench was dug. The companions were divided into groups of ten. Each group was to dig forty yards. The Messenger of Allah ﷺ himself also participated in this work. When the enemy saw the trench, they were dumbfounded. Back then, the digging of trenches was an unknown practice in Arabia. Due to the trench, they could not attack the city. They could not have any major fight with the Muslims. However, they relentlessly besieged Madinah for a whole month. There were some minor skirmishes during this period, and the Muslims had to put up with anxiety and fright. It was extremely cold during those days. An icy wind began to blow. Soon this wind turned into a storm that uprooted the enemy's tents and turned over their cauldrons and extinguished their fires. The storm blew

sand into their faces, and their hearts were overcome with terror. Not just frightened and disheartened - they flew in sheer horror! This was how Allah has scattered the enemy through a cold wind, a wind that was frightening, but turned out to be a blessing for Islam and the Muslims. This too, is a miracle that was granted to our Prophet ﷺ. In Surah Ahzab, this is referred to in the following words:

'O ye who believe! Remember Allah's favour upon you when troops came to you, and We let loose a wind against them, and (sent) troops that you did not see...'

In one Hadith has been mentioned that the Messenger of Allah ﷺ said: 'I was aided with an eastern wind, and Aad was destroyed through a western wind.'

The anxiety of Allah's Messenger ﷺ

The heart of Allah's Messenger ﷺ was always filled with fear of Allah Most High. Not a single moment passed without such fear. He was never unmindful of his Lord. However, when the wind blew strongly, or when black clouds drew up the sky, his ﷺ anxiety was at its height. Signs of worry would appear on his face: what if these clouds and the wind would unleash disaster upon the people? How many a nation had been destroyed this way before... The Mother of the Faithful, Sayyidah Aisha رضی اللہ عنہا said: 'I never saw the Messenger of Allah ﷺ laugh so much that the interior of his mouth would be exposed. He merely used to smile. And whenever he would see clouds, or the wind, the expressions of his face would change.'

This anxiety would make him restless: at times he would enter his home, and at times he would leave it, moving to and fro. When Sayyidah Aisha رضی اللہ عنہا asked him about the reason for this, he said: 'O Aisha (رضی اللہ عنہا)! This cloud on the sky worries me. I am afraid that it might be like the clouds about which the people of 'Ad said: 'This cloud shall rain upon us'.

When the wind blows strongly

The Messenger of Allah ﷺ used to recited this *Dua* whenever the wind blew strongly:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَهَا وَخَیْرَ مَا فِیْهَا وَ خَیْرَ مَا اُرْسِلَتْ بِهٖ وَ اَعُوْذُبِكَ
مِنْ شَرِّهَا وَشَرِّ مَا فِیْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ۔

'O Allah, I ask of You its goodness and the goodness contained therein, (i.e. the goodness You kept in this wind) and the goodness that You sent with it, and I seek refuge with You from its evil, and the evil contained therein and the evil that You sent with it.' (Mishkat, Mazhari)

Do not curse the wind

It is forbidden to speak ill of the wind or to curse it. The Messenger of Allah ﷺ himself has forbidden us to do so. Sayyidina Ibn Abbas رضی اللہ عنہ related that once a person cursed the wind in the presence of Allah's Final Messenger ﷺ. Upon this, the Messenger of Allah ﷺ said: 'Do not curse the wind, for it blows according to the Command of Allah Most High. If a thing is cursed that does not deserve to be cursed, then the curse shall befall the person who uttered it. *(Tirmidhi)*

In another tradition comes that once a woman travelled in the caravan of Allah's Messenger ﷺ. During the journey, she cursed her she-camel. The Messenger of Allah ﷺ then separated her from the caravan and said: 'No cursed thing ought to stay with us.' *(Hashiyah Tirmidhi, Sawi, Durr Manthur, Baghawi, Bayanul Qur'an)*

Qur'anic Information

Question 1: How many prophets were given their name already before they were born?

Answer: The Holy Qur'an mentions five prophets who were given their names already before they were born: (1) Sayyidina Ishaq and (2) Sayyidina Ya'qub *alaihimassalam*: فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ 'But we gave her glad tidings of Isaac, and after him, of Jacob.' (Surah Hud, Ayat 71), (3) Sayyidina Yahya: إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ 'We give you good news of a son: His name shall be Yahya.' (Surah Maryam, Ayat 7), (4) Sayyidina Isa: إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

'Behold! the angels said: "O Maryam! Allah gives you glad tidings of a Word from Him: his name will be Al Maseeh Isa, the son of Maryam, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah' (Surah Aal-e-Imran, Ayat 45), (5) Sayyidina Rasulullah ﷺ: وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ 'And giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.' *(Surah Saff, Ayat 6)*

Question 2: How many angels are mentioned in the Holy Qur'an by name?

Answer: The Holy Qur'an mentions the names of several angels: (1) Jibrail عليه السلام, (2) Mikail عليه السلام, (3) Harut, (4) Marut, (5) Ra'd, (6) Barq, (7) Malik, (8) Sijl, (9) Qa'eed

Question 3: What is the meaning of Jibrail and Mikail?

Answer: It has been reported from Sayyidina Ibn Abbas رضی اللہ عنہ that any name that got the suffix -il in the end, means 'Servant of Allah'. Hence, Israfil, Israil (Sayyidina Ya'qub's honorary appellation), Jibrail and Mikail, all mean 'Servant of Allah.'

The holding of the Divine Court

In one Hadith comes that every week...and week here refers not to the time span, but to a distance, a measure that is peculiar to Paradise, the Divine Court shall be held.

There are hundred levels of paradise, one above the other, and each level is far greater than the heavens and the earth. Above them is the *Kursi* (the foot rest), and above that is an ocean, and above the ocean is the Throne of Almighty Allah. Hence, the *Kursi* forms the roof of Paradise, and that is where the Divine Court is held.

The place where the Beatific Vision shall occur in the Hereafter

Where shall the Divine Court take place?

In one Hadith has been mentioned that Sayyidina Jibril عليه السلام once came to the Messenger of Allah ﷺ carrying a mirror. Right in the middle of the mirror, there was a small spot. The Messenger of Allah ﷺ asked: 'What about this spot?' Sayyidina Jibri عليه السلام answered: 'The name of this spot is *Mazeed.*' The Messenger of Allah ﷺ said: 'Tell me about *Mazeed.*' Sayyidina Jibril عليه السلام replied: O Messenger of Allah (ﷺ)! It is a huge plane in Paradise. I roamed in this plane for hundreds and thousands of years, without ever getting an idea about its end. Everything in this plane is white – its soil, its pebbles, its stones, its grass. In short, everything is white. On Fridays, this plane is prepared for the Divine Court. The *Kursi* of Allah Most High – *the same Kursi* about which the Holy Qur'an says that it extends over the heavens and the earth, is placed right in the middle of this plane. Yet, it will seem as though the *Kursi* is just a small spot in this vast plane. Around the *Kursi* shall be placed the pulpits of the prophets عليهم السلام. These pulpits shall be made of light. Behind each pulpit shall be the chairs of each prophet's following. The more a follower's deeds resemble the deeds of his prophet, the closer his chair shall be placed to the pulpit.

The People of Paradise attend the Divine Court

When the Courtday finally arrives, all People of Paradise go to attend the Divine Court. They will have to

cover hundreds and thousands of miles, but they will be given provided with conveyances. They will be seated on thrones. There will be no machinery that requires maintenance. Mere power of thought will cause them to move. They just imagine their destination, and they are transported there in the wink of an eye. Some will be mounted on Buraq, others will be seated on thrones. Their conveyances will be according to their deeds. Then they will take their seats in the grand plane, on their respective chairs. There will be no guides to show them their places. Everyone will recognize his seat on his own, no one will occupy the seat of another. All people with thus gather until the plane shall be full. The commoners, those whose faults exceeded their good deeds, shall be seated on platforms behind the chairs. The platforms shall be covered with heaps of musk and amber. They will sit on those heaps. Then the proceedings of the Court shall begin. First of all, there shall be glimpses of Allah's majesty and grandeur shall descend on the *Kursi*... it shall appear as though the *Kursi* could not contain any more of it, as though it would could no longer withstand such glory. Allah Most High is far too exalted to have a body or any physical confines. He is the Creator of body and soul. It is His grandeur and glory that weights down heavily on the spirits. Its weight shall not be of physical nature, but yet, for the *Kursi* it shall be difficult to bear.

As His majesty and grandeur descend, He HIMSELF is present. The prophets shall be closest to Him, on their pulpits of light, and their followers - billions and trillions of souls, shall be in His proximity, too.

The passing of Pure and Holy Drink

Allah Most High shall then remind the angels of His promise contained in the Holy Qur'an: *And their Lord will give to them to drink of a wine pure and holy (Surah Dahr, Ayat 21)*, and order them to pass the drink. This could be likened

to a banquet given by a sovereign. This wine shall cause everyone who drunk it to rejoice beyond all limits. No, they shall not be intoxicated from it in the sense as we know. Rather, they shall experience a kind of unsurpassed spiritual delight. Intoxication implies that they lose their senses, their mind... however, the drinking of this wine does not have any such effects. Just the opposite, it shall further strengthen their faculties. They shall be graced with more and more of Divine Acquaintances and knowledge of His being. Thus shall be passed the drink, pure and holy.

Sayyidina Dawud's عليه السلام Tilawat (Recitation) and communication with the Divine

Sayyidina Dawud عليه السلام was blessed with such a miraculous, beautiful voice, that whenever he would recite words in praise of his Lord, all beasts, birds, and even inanimate mountains and stones would listen to him with rapt attention, as though a spell had been cast over them. In the Divine Court, Allah Most High shall address him: 'O Dawud! Let us hear the words you used to recite in your worldly life. Let us all hear your beautiful voice!'

Sayyidina Dawud عليه السلام shall then begin to recite hymns in praise of Allah Most High...in front of all prophets... in front of the angels... in front of millions and millions of believers, and above all, right in the presence of Allah.

Just imagine what a delightful atmosphere this must be – an atmosphere that defies all attempts of description...

The request to behold Allah Most High

Allah Most High shall then address the gathering: 'Ask of Me whatever you want.' The people shall answer: 'O Lord! Is there still any favour left that You have not yet bestowed on us? We have got everything, and everything You granted us is perfect. You have given us everything. What else could be there for us to ask from You.' Allah

shall then say: 'No, do ask from Me!' The people shall then consult the learned ones: 'Tell us, what should we ask for?' (Here I would like to remark that some people think religious scholars are superfluous. Well, let everyone know that they are needed very much - not only in this world but also in the Hereafter...) The scholars shall say: 'There is indeed still one thing that you have not got yet, so ask for it. When you get it, then indeed you shall have got all blessings of Paradise. Ask Allah to let you have a glimpse of His Beautiful Being.' All the people assembled shall then say: 'O Allah! Let us behold Your Beauty. You have given us everything, except for this greatest of all blessings.' Allah shall then deign to accede their request.

The blessing of Mazeed

Then Allah Most High shall tell the people assembled to remain as they are - and would He not say that, then not a single thing would be able to withstand the sublime beauty, the holiness and glory of His countenance. Would He not say so, every single particle would be burnt to ashes by the flames of love and adoration.

Thereafter shall be raised one veil after the other, until only the veil of His greatness remains. The ones assembled, having tasted the purest and holiest of all drinks, having heard the most beautiful of human recitations, shall by then have reached unprecedented heights of spiritual delight. They shall be so absorbed by the Beatific vision that it shall appear to them as though they had not received any blessing before that, that it was only this very instant that they received the real blessing. This blessing is known as *Mazeed* in the terminology of the *Shari'ah* (divine law).

Declining Amarat

Sayyidina Anas رضی اللہ عنہ related that once the Messenger of Allah ﷺ had appointed Sayyidina Miqdad bin Aswad as *Ameer* of a squadron. Upon return, the Messenger of Allah

ﷺ asked Sayyidina Miqdad: 'How did you like being their leader?' Sayyidina Miqdad رضی اللہ عنہ replied: 'The people treated me with such honour and respect that I felt as though I am not the same Miqdad anymore (i.e. it brought about a decrease in my humility).' The Messenger of Allah ﷺ then remarked: 'Yes, *Amarat* does that.' Sayyidina Miqdad رضی اللہ عنہ said: 'By Him who has sent you with the truth! In future, I shall not take charge of any such affair.'

It has been narrated that afterwards, even when asked to lead the prayer, Sayyidina Miqdad رضی اللہ عنہ would refuse (because Imamate is also a kind of *Amarat*).

In another tradition comes that Sayydina Miqdad رضی اللہ عنہ said: 'I was helped on and off my mount, and I felt as though I started to consider myself as better than others.' The Messenger of Allah ﷺ said: 'Yes, *Amarat* does that. (Now it is up to you to) accept it in future, or to reject it.' Sayyidina Miqdad then said: 'By Him who has sent you with the truth! In future, I shall not even become the leader of two men.'

Sayyidina Miqdad رضی اللہ عنہ related: Once, the Messenger of Allah ﷺ had sent me as the *Ameer* of a squadron. Upon our return, he asked me: 'What do you think about *Amarat?*' I replied: 'As time passed, I started to consider my companions as my attendants, and, by Allah! In future I shall not even become *Ameer* of two people.'

One person related that the Messenger of Allah ﷺ had appointed him as the leader of a small group. When the group returned, the Messenger of Allah ﷺ asked him: 'How did you feel?' That person replied: 'I was just like others of the group. They would mount whenever I mounted, and they would dismount whenever I did so.' The Messenger of Allah ﷺ said: 'Muslims tend to do so (i.e. behave in this manner, even though it is not right) until it leads them right to Allah's wrath. Except, however,

such a leader who is covered by Allah's mercy. Such a person shall be saved.' That person then said: 'By Allah! In future I shall not accept *Amarat,* no matter whether offered by you or anyone else.' Upon hearing this, the Messenger of Allah ﷺ smiled and his blessed teeth became visible.'

Rafi' Tai related: Once I accompanied Sayyidina Abu Bakr رضی اللہ عنہ on an expedition. Upon our return, I said to him: 'O Abu Bakr! Give me some advice.' He said: 'Offer the prescribed prayer at their proper time, pay the *Zakah* (annual due charity) with a happy heart, fast in the month of *Ramadhan* and perform Hajj (Pilgrimage). And be sure that *Hijrah* (migration) is a virtue in Islam, and that *Jihad* is a virtue in *Hijrah* (migration). And do not become *Ameer...'* He further said: 'Today, *Amarat* (leadership) might seem pleasant and enjoyable to you, but soon it will grow so much that even undeserving people shall obtain it. And remember: A person who acts as *Ameer* (Governor/Leader) shall be made to give a far more detailed account, and his punishment shall be much harder than that of a person who did not become *Ameer* (Governor/Leader). And he who did not become *Ameer* (Governor/Leader), his accounting will be very short and easy, and so will be his punishment. This is so because a *Ameer* (Governor/Leader) has got more opportunity to do injustice. He breaks Allah's covenant more often, although all Muslimms are Allah's neighbours and bondsmen. By Allah! When any of you learns that something happened to the camel or goat of his neighbour (i.e. theft, or some sort of wilfully inflicted injury), then he remains angry throughout the night - due to his sympathy for his neighbour. He keeps thinking: 'Such and such thing has happened to my neighbour's camel or goat...' Now if man can feel so strong for his neighbour, then how much more shall Allah's anger be when He sees His neighbour troubled?' *(Hayatus Sahabah)*

Can a woman read 'Mu'min ka hathiyar' (Believer's weapon) during her monthly courses?

Question:

1. Is it permissible for a woman in her monthly courses to read books containing prayers, including *Ayaat* and Surats from the Holy Qur'an, like for example *Mu'min ka hathiyar, Munajat-e-Maqbool, Hizbul A'zam, Manzil,* etc.? These books contain Surah Fatihah, Ayatul Kursi, four *Qul,* and a number of other Qur'anic Duas.
2. Is it permissible to touch books containing Duas during menstruation, or without ablution?

__Answer:__ Praise be to Allah, and Durood and Salam on His messenger ﷺ

1. If one has the intention of Dua, then there is not the least abomination in reading those books. It is fully permissible. However, one must not read them with an intention of *Tilawat* (recitation). Since *Awraad* of this kind are usually read with the intention of Dua (supplication), not that of *Tilawah* (recitation), there is nothing wrong with it. However, 26 Surahs are read with an intention of *Tilawah* (recitation), hence a woman must not read them during her monthly courses. *(Derived from Imdadul Fatawa 1/93, Ahsanul Fatawa 2/71)*
2. It is permissible to touch such books without ablution or during menstruation. However, one must not touch the exact part of a page where an verse is written. Everything else may be touched. *(Imdadul Fatawa, 1/93)*

Wa Salam, (Mufti) Adam Palanpuri, 2nd Shawwal 1430

Note: I verify that the above Fatwa is correct.

Seeking naught but Allah's pleasure: Muhammad Yunus Palanpuri

Lacking reason is also a blessing

Think about the animal kingdom and the purpose of their creation. They do not stand in need of reason. Rather, they were not given the power of reason, for if they had reason, then they would question man whether he truly deserves to make them carry his burden, or plough his fields, or ride on them... and what if animals would outwit man? Then man would toil himself to weariness... and it might even be that animals would start riding on man. This would repeat itself whenever man needs the services of animals. Neither would man get any oxen to till his lands, nor any horse to carry him and his load, nor would he get *halal* meat from anywhere. Agriculture and trade would come to a standstill. There would be no instance in which man would not have an argument with any animal. All this would happen if animals had reason.

But not enough with that. Animals would want to go to school as well. There would be classrooms full of donkeys, horses, and dogs. Even wild animals like tigers, lions, wolves, bears, and hyenas would come to school. Acquiring knowledge would thus become impossible for man. So be grateful that Allah has not graced animals with reason...

From this it becomes clear that lacking reason is also a blessing. Man benefits greatly from animals' lack of reason. So far that even a simple, foolish person is subservient to people with more brains than him. This is why we have governments. Was it not for a mass of simpletons, our leaders would be on the road and starving. Hence, for some, lack of reason is a blessing, and for others, reason is a blessing. How good is it that animals were not given reason. Was that not so, man would never be able to benefit from them.

To sum up, if we keep in mind the purpose for which animals were created, then it becomes clear that they do not need any reason. They were not given reason so that they would continue to obey and serve man And since they were not given reason, there was also no need to give them any divine laws by which they are to abide or to make them accountable for their deeds There are no commands or prohibitions for them A stick or a whip is all they need from time to time With that, they continue to do their work.

A virtuous wife is the greatest blessing of this world

In the whole history of mankind it was only the sacred being and blessed teachings of Allah's Final Messenger ﷺ who has raised the fair sex from an abyss of disgrace to lofty ranks of honour. It was no one else but Sayyidina Muhammad ﷺ who has granted woman that dignity and respect that the very essence of humanity called for Before the advent of Islam, woman's history comprised nothing but suffering and subjection Each and every nation considered woman as an inferior creation. Neither did woman have any standing in society, nor was anyone prepared to give her the very basic rights of life. Islam came to woman as a shower of mercy. It shook the world with its protest against woman's subjection and suffering. Allah Most High Himself said: 'O mankind! Fear your Lord Who has created you from a single soul and created a spouse therefrom, and made from those two a multitude of men and women *(Surah Nisaa, Ayat 1)*. He further said: 'And live with them (i.e. women) in an amicable manner. And if you dislike them, it might be that you dislike something in which Allah has placed much good.' *(Surah Nisaa, verse 19)*

Islam sheltered woman's honour and modesty. It highlighted the value of woman's virtue and purity, thus uprooting all kinds of vulgarity and obscenity. This, in turn proved to be a strong foundation for the progress of human

civilisation, without which no righteous society can exist Women now were granted their due share in estate and inheritance. She was viewed as a respectable member of society; not only that, treating women well was termed the perfection of faith. The Holy Qur'an has referred to men and women as raiment for one another: 'They are raiment for you, and you are raiment for them.' *(Surah Baqarah, verse 187)* This means just as a person's clothes protect him against the influences of heat and cold, just as a person dons good clothes to adorn himself, similarly a man does, by entering a lawful relation with a woman (i.e. by marrying her) protect himself against a host of social evils and shamelessness. Woman is a man's life companion, and she is a source of physical and mental comfort for him. Without her, man's life would be useless. It is her who brings happiness and joy into a man's life. She is the spring that brings forth the most beautiful of flowers in man's garden of life. Allah Most High said: 'And amongst His signs is that He has created for you spouses from your own selves, so that you may find solace in them, and He has created love and mercy amongst you. Verily, in this are signs for those who reflect.' *(Surah Rum, verse 21)*

Many societies had not granted woman the right to *Khul'a* (a request to end the wedlock, coming from the woman's side). However, Islam has granted woman this right. In many societies, women were not allowed to remarry after their husbands had died. They were forced to spend the remainder of their lives in mourning. Similarly, it was considered as a matter of extreme disgrace if a divorced woman married another man. Islam set an end to all such wrong notions. Islam taught that life and death are in the hands of Allah alone. He is at liberty to give life and death to whomever He pleases. If a man dies, then this does not mean that his widow is to deprive herself from all joys for the rest of her life. No! After passing a certain period of time known as *Iddat'* (Probationary period), she may marry

again and bring joy into the life of another man. Allah Most High says: 'And marry the widowed women from amongst you.' *(Surah Nur, verse 32)*

Islam granted her social, cultural and educational rights. It set an end to gender discrimination, and declared virtue and piety to be the standard according to which a person's value is to be measured. Unlike other religions, Islam does not consider gender or race as a criterion for inferiority or superiority. In Islam, honour and respectability are determined by a person's faith, deeds, thinking, god-consciousness, nobility of character, sincerity and uprightness. The more a person - male or female, advances in these traits, acts according to the Divine commandments and lives according to the Sunnat of Allah's Messenger ﷺ, the more he shall be honourable in the sight of Allah.

Islam has laid down the principle: The most honourable of you in the sight of Allah is the most god-fearing from among you.' *(Surah Hujurat, verse 13)* From this is apparent that Islam does consider man and woman as equal, and that woman can attain Allah's proximity and pleasure under the same conditions as man. Hence, if a man - by virtue of his good deeds - shall be admitted to Paradise, then a woman, too, shall be admitted to Paradise by virtue of her good deeds.

Woman has her firm place in Islam's concept of progress and growth, whether this growth is related to worship, or mutual dealings, domestic issues, or social matters She is a useful, praiseworthy member of society, and her presence is not at all considered as a matter of shame and disgrace.

Instead of labelling woman as a curse, she has been declared a source of mercy and tranquillity.

The Greatest Benefactor of Mankind ﷺ has, on more than one occasion, advised men not to detest or despise women, and to treat them with love, sympathy and mercy. Some of these *Ahadith* are mentioned below:

The Messenger of Allah ﷺ said: 'The dearest things to me in this world are: women and perfume, and in prayers lies the coolness of my eyes. *(Nasa'i)*

The one with the most perfect faith from amongst you is he who has a good character and treats his wife well. *(Tirmidhi)*

The best from among you is he who is best to his wife, and to my family, I am the best from among you. *(Mishkat)*

A pious and virtuous wife is the greatest blessing of this world. The world has got no greater blessing than a virtuous wife. *(Ibn Majah)*

A virtuous wife is the greatest blessing of this world. *(Nasa'i)*

خدا سے حسن نے اک روز یہ سوال کیا　　جہاں میں کیوں نہ مجھے تو نے لازوال کیا

ملا جواب کہ تصویر خانہ ہے دنیا　　شب درازِ عدم کا فسانہ ہے دنیا

ہوئی ہے رنگ تغیر سے جب نمود اس کی　　وہی حسیں ہے حقیقت زوال ہے جس کی

کہیں قریب تھا، یہ گفتگو قمر نے سنی　　فلک پہ عام ہوئی، اختر سحر نے سنی

سحر نے تارے سے سن کر سنائی شبنم کو　　فلک کی بات بتا دی زمیں کے محرم کو

پھر آئے پھول کے آنسو پیام شبنم سے　　کلی کا ننھا سا دل خون ہو گیا غم سے

چمن سے روتا ہوا موسم بہار گیا　　شباب سیر کو آیا تھا، سوگوار گیا

How to cleanse one's heart from rust

It has been related from Sayyidina Abdullah bin Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: 'The hearts of the Children of Adam rust just as iron rusts when exposed to water.' Someone said: 'O Messenger of Allah (ﷺ), how

can one cleanse one's heart from rust?' He ﷺ said: 'By remembering death frequently and by reciting the Holy Qur'an.' *(Baihaqi Shu'bul Iman)*

It is sinful to talk bad about other people's children

Ismail Sahib was not a scholar, but he was an extremely pious, upright man. He would never miss *Tahajjud* (supererogatory prayer), or the first *Takbeer* (to say Allahu Akbar) of the congregational prayer. He had six children. The agonies he suffered prior to his death, were due to his worries and concern for his children. His daughters were all married, however, his sons were not married so far. His two youngest sons had brought him a bad name - they had become wayward and adopted the life-style of vagabonds and tramps. Everyone in the neighbourhood was fed up with them.

Their father, consumed by grief, would often pray: 'O Allah! I don't remember having committed any heinous sin because of which I am put through this trial..' His contemporaries, too, used to say that he was virtuous and inclined to piety, already during his childhood. He had never drank alcohol, gambled, or committed fornication. On one side there was his uprightness, and on the other there was the outrageous behaviour of his children. This situation seemed inexplicable. Many people had thought about it, without coming to any conclusion. Finally, an elderly saintly person, one of Ismail Sahib's contemporaries, was consulted. He soon found the answer. He said: 'Whenever the two of us would come across some naughty youngsters on our way to the mosque, Ismail Sahib would severely scold them. He would say things like: 'What kind of wicked person fathered you? Does he sustain you on unlawful earnings that you have become so wicked?'

If he heard something negative, something incredible about another person, he would, in front of others, say things like: 'Well, offspring of vile people tend to be vile, too. Their

father must have done things like this in his youth; that is why his children are behaving in this manner.'

In short, no one could second him with regard to rebuking others for their faults, or putting them to embarrassment because of their shortcomings. This reminds me of a Hadith. The Messenger of Allah ﷺ had said: None of you should put another to embarrassment because of his sins, lest Allah makes him fall into this sin before he dies, too.' The Messenger of Allah ﷺ further said: 'No one should rejoice at his brother's misfortune. It might well be that Allah relieves one and puts the other to trial.'

It might well be that the waywardness of those children might be the result of having spoken ill about others. That saintly person also said that he used to be very strict with his children. He would not tolerate any mistake on their part. He would scold them, beat them and, at the height of his anger, even curse them - calling them Satan, Iblees, accursed, and so on. It might well be that any of those curses was uttered at a time when prayers are accepted, and that they thus acquired a devilish disposition. Just as parents' prayer in favour of their children is readily accepted, similarly their curses take effect very quickly, too. This is why one should never ever use such words or curses for one's children, no matter how enraged one might be. If one utters any such phrase at a time when prayers are accepted, then such words will not fail to have their destructive effect. Had that person prayed for his children according to the teachings of Islam, had he brought them up according to the guidelines of Islam, and had he not spoken ill of others' children, perhaps he would not have had to suffer so much. We should always pray: 'O Allah! Grant us such wives and children that are the coolness of our eyes, and let us be leaders of the righteous.'

One incident that took place in the Noble Prophet's ﷺ gathering

Once the Messenger of Allah ﷺ, Sayyidina Abu Bakr Siddiq, Sayyidina Umar Farooq and Sayyidina Uthman Ghani رضی اللہ عنہم had assembled at Sayyidina Ali's رضی اللہ عنہ house. Sayyidina Ali رضی اللہ عنہ and his wife Sayyidah Fatimah-az-Zahraa رضی اللہ عنہا waited upon their august guests, entertaining them with the very best they had to offer - a beautiful bowl full of honey. By chance a hair had fallen into the honey. When the bowl was passed to the Noble Prophet ﷺ he said: Look, at this beautiful bowl filled with honey. There is a hair in the honey. Let each of us - according to his nature and understanding, interpret the bowl and the hair.' Sayyidina Abu Bakr رضی اللہ عنہ said: 'O Messenger of Allah (ﷺ)! According to my understanding, the heart of a believer is far shinier than this bowl, and his faith is far sweeter than honey. However, guarding one's faith until death is far more delicate than a hair.' When the bowl was passed to Sayyidina Umar رضی اللہ عنہ, he said: 'O Messenger of Allah (ﷺ)! Government is far more attractive than this bowl, and reigning over others is sweeter than honey, however, doing so in justice is far more delicate than this hair.' Sayyidina Uthman رضی اللہ عنہ said: 'O Messenger of Allah (ﷺ)! I think knowledge is far more luminous than this bowl, and acquiring knowledge is sweeter than honey, but acting according to one's knowledge is far more delicate than this hair.' Sayyidina Ali رضی اللہ عنہ said: 'O Messenger of Allah (ﷺ)! I think that honourable guests are far more resplendent than this bowl, and entertaining them is much sweeter than honey, but pleasing them is much more delicate than this hair.' Sayyidah Fatimah رضی اللہ عنہا said: 'For a woman, bashfulness is far brighter than this bowl, and her covering her face is sweeter than honey, and her not being seen by strange men as well as her not looking at strange men is far more delicate than this hair.' The Messenger of Allah ﷺ himself said: 'Acquaintance with the Divine is far more

glorious than this bowl, and acquiring such acquaintance is sweeter than honey, while acting according to the demand of this acquaintance is far more delicate than this hair.' Sayyidina Jibril عليه السلام said: 'I think Allah's way is far more splendid than this bowl, and fighting in His way is far sweeter than honey, and remaining steadfast unto one's death is far more delicate than this hair.' Allah Most High said: 'Paradise is far more dazzling than this bowl, and the joys of Paradise are far sweeter than honey, but crossing the bridge As-Sirat that leads to Paradise is far more difficult than crossing over a hair.

The religion that is in line with human nature and our lives

There are a huge number of Muslims all over the world According to some estimates, Muslims make up for one sixth of the world population. Thus, Muslims outweigh the followers of other religions and cultures, and their number is ever increasing. One crore Muslims happen to live in America alone. The number of Muslims there is increasing, too. Similarly, the number of Muslims in Europe or in of people who accept Islam in eastern countries is ever on the rise. The reason for this seems to be that those people who had spent their whole lives in a materialistic setup, who had enjoyed all kinds of comforts and luxuries, seem to be deprived of something very essential to life. They have tried out all kinds of formulas in order to overcome this lacking, but yet they could not get the peace without which life remains un-enjoyable and sapless. This brings many of them to enquire about Islam and the Islamic way of life, in a neutral, unbiased manner. This is how they find their lost treasure; this is how their life begins to change. They begin to believe in the Creator of this universe. Once they try to live according to the principles laid down by their Lord, they feel a revolutionary change taking place in their lives. This is a clear proof that Islam is totally aligned with human nature. Allah Most High Himself has made this very clear:

So set you your face towards the religion of pure monotheism. The natural religion of Allah with which He has created mankind. No change let there be in the creation of Allah. That is the straight religion. but most of men know not. (Surah Rum, verse 30) Those people who made this realisation and have adopted this religion, and let themselves be guided according to those principles, came to understand that even the greatest luxuries of this worldly life are worthless. This discovery made them not only happy and content beyond all bounds; they even came to consider it as a great blessing from Allah in which they take pride. They consider it as the greatest asset in their lives. A person who had just converted to Islam and expressed his boundless happiness, was congratulated by his guide. The new Muslim asked: 'What are you congratulating me for? I have, by the Grace of Allah, found my true nature. The same nature according to which the children of Adam were fashioned. And this nature is Islam. It is as though I have discovered myself. I was astray and was unaware of my own self.'

The other side of the picture is that Muslims spend their lives rebelling against their true nature. This is why we are continuously faced with difficulties, why the attempts to obliterate us are ever on the rise. The Messenger of Allah ﷺ had been sent as a mercy for the worlds. Although his ways, his manners, his whole life have been preserved and are ever available to us, it seems as though we do not want to benefit from his example. We prefer to be tied in the chains of other cultures, cultures that are bereft of mercy, and we not even consider this as ignominy. We give the nations of the east and those of the west the impression that the Islamic system of justice, equality and worldwide fraternity is now nothing else but a dream that cannot be accommodated in the materialistic way of life. Women, after having spent aeons suffering from worst cruelties and injustice, were finally raised to a rank of honour and respect. They were given a

fundamental role in the construction of an Islamic society. Now we have removed ourselves from the straight path and became directionless standard-bearers of materialism. We do not feel the least hesitation in implementing the vile designs of Jews and Christians This is an immense danger which we have to counter; but in order to counter it we need to be perfect representatives of the Islamic way of life. The Islamic culture is a source of guidance that is independent of time and space The Ummat of him, who has been sent as 'Mercy for the Worlds', is standing at a crossroad. We are no longer capable of beholding the reflection of our characters in the mirror of mery.

The value of a single tear

The Messenger of Allah ﷺ is reported to have said: 'If a person's eyes are filled with tears due to his fear of Allah, then Allah Most High makes the body of that person unlawful to Hell. And if this tear rolls down his cheek, then Allah shall ward off all sorts of pain and disgrace from his face

And if a person begins to cry in public, then Allah Most High shall deliver him from Hell. Every deed can be weighed and shall be rewarded according to its weight. However, the reward for such a tear lies beyond any measure. Even a single such tear suffices to extinguish the fire of Hell. *(Ibn Abi Dunya)*

A strange incident: how a young man shall treat his parents on the Day of Judgement

It has been narrated that on the Day of Judgement there shall be a person whose scales shall be in perfect balance: his good and evil deeds shall be of equal weight Allah Most High shall say: 'You neither belong to the people of Paradise, nor do you belong to the people of Hell.' Right then an angel shall bring a small piece of paper with 'uff' written on it. This small piece of paper shall cause the person's scale of evil deeds to weigh down.

Saying 'uff' to one's parents is so great a misdeed that -if weighed against the mountains- it would outweigh the mountains as well. The youth shall then be sent to Hell. On his way there, the youth shall request to be brought once more to the Divine Court. Allah Most High shall ask him: 'What do you want, o disobedient one?' He shall say: 'O Lord! Indeed, I was disobedient towards my parents, and I deserve to go to Hell. But see, my parents have been condemned to hell, too. I came back here to ask you to increase my punishment on their behalf and let them go free.' Upon this, Allah shall laugh and say: 'During your worldly life you were disobedient toward them and now you wish to treat them well. Go, take your parents by their hands and lead them to Paradise.' *(Jannat Ke Haseen Manazir)*

A young man's faith in Allah's mercy

Abu Ghalib narrated: I used to visit Sayyidina Abu Umamah in Syria. One day, Sayyidina Abu Umamah went to see a young man in his neighbourhood, who was seriously ill. The young man's uncle happened to be present, too. He said to the young man: '... By Allah! Had I not told you not to do so? Had I not tried to stop you from doing so?' The young man said: 'My dear uncle! If Allah would make me over to my mother, how would she deal with me?' His uncle said: 'She would let you enter Paradise.' The young man said: 'Allah is far kinder to me than that. He loves me far more than my own mother.' Saying this much, he passed away. The people then arranged for his bath and shroud. Before he was buried, his uncle entered the grave to put his nephew's body to his last resting place. He had hardly entered the grave, when he suddenly screamed and jumped out from there. I asked him: 'What frightened you?' He said: 'I saw how the grave suddenly expanded itself and was filled with light. That had frightened me.' *(Jannat Ke Haseen Manazir)*

A land that shall never become desolate nor shall its owner ever die

Once upon a time a king moved into the splendid palace he had got built for himself. He had spent huge sums on decorating and embellishing his new home. He then arranged for a feast to which he invited many people. At the gate, he had posted some of his men who were told to ask those coming out from the palace whether they could find any fault with the palace. However, anyone who came out from there said: 'No, there is no fault with this palace.' The last person to come out from there had covered himself with a small blanket. He too, was asked whether he found any fault with the palace. He said: 'Yes. I found two faults.' The doorkeepers stopped him and went to inform the king. The king said: 'I am not willing to put up with a single fault. Bring that person here.' The man was then brought into the presence of the king, who asked him: 'Which faults did you find with my palace?' The person replied: 'Well, it shall become desolate one day and its owner shall die.' Upon this, the king asked him: 'Is there any place that shall not become desolate and whose owner shall never die?' The man said: 'Yes. Paradise.' Then he told him about the celestial bounties, and also warned him of the punishment of Hell.' Hearing the vivid description of the Hereafter, the king began to yearn for heavenly bliss. Allah Most High made him incline to worship. He accepted the stranger's invitation (to Islam), fled his kingdom and turned to Allah. May Allah have mercy on him.

One needs to take permission even in case of very informal relations

Sayyidina Jabir رضی اللہ عنہ related that the Messenger of Allah ﷺ and some of his companions once visited a lady. She slaughtered a goat, and prepared food for her guests. However, when the Messenger of Allah ﷺ took a morsel,

he could not swallow it. He said: 'This goat was slaughtered without permission from its real owner.' The woman said: We have got very informal relations with Muaz (our neightbour). We use their things, and they use our things.' *(Musnad Ahmad)*

One point ought to be considered. The goat was neither stolen nor usurped. Keeping in view their relations with one another, and their ways of dealing with each other, it seemed as though there was no need to take permission, and thus the goat was slaughtered. Yet, this was a matter of abomination

The importance of knowledge

Allamah Ibn Jawzi رحمه الله said. 'The greatest door through which Iblees enters upon people is that of ignorance. Iblees enters upon the ignorant ones without even bothering to knock. However, he cannot enter upon a learned person except as a thief.

Sayyidina Abdullah bin Amr bin Aas رضی الله عنه narrated: Once the Messenger of Allah ﷺ passed by Sayyidina Saad رضی الله عنه who was taking *Wudhu* (ablution). The Messenger of Allah ﷺ said: 'O Saad! What wastage is this?' Sayyidina Saad رضی الله عنه said: 'Can there be wastage even while taking *Wudhu* (ablution)?' The Messenger of Allah ﷺ said: 'Yes, even when you take *Wudhu* (ablution) at the bank of a river.' He further said: 'One devil has been appointed to whisper into the hearts of those who take *Wudhu* (ablution). His name is Walhan. Protect yourself against him. He jokes with people while they are doing *Wudhu* (ablution).'

It doesn't matter where you spend your life, as long as you spend it remembering Allah

A few months before being imprisoned, Hazrat Mujaddid رحمه الله said to his friends: 'Some great affliction is going to descend on me, but it shall be a means of raising

my status and strengthening my relation with Allah. Without this affliction, I shall not be able to attain this rank As long as he was imprisoned, Hazrat Mujaddid رحمه الله had not cursed the ruler a single time. Rather, he used to say 'had I not been sent to prison, how would thousands and thousands of souls have received spiritual benefit? How would we have been able to attain those ranks which are attached to this affliction?' His companions wanted him to curse the ruler so as to harm him, however, he told them not to think so. He did his very best to follow the Sunnah of the prophets. It was the Divine Decree which gave him an opportunity to revive the Sunnah of Sayyidina Yusuf عليه السلام by spending some time in jail.

From his prison, he wrote to his son Khawja Masoom: 'This situation is bitter and unpleasant, however, with Allah's help and guidance it is a sort of blessing in disguise. You have now lots of time. So do your work, all the time being grateful to Allah, and make sure not to waste a single moment.

Do three things: First of all, recite the Holy Qur'an as much as possible. Then, offer prayers with long *Qiyam* and *Qirat*. Third, recite *Kalimah Tayyibah* abundantly. Keep yourself engaged with either of these three all the time. When you say *'laa'*, negate all the false gods of your *Nafs*. Push away all your wishes and desires. Asking for what one wants is like considering oneself as worthy of adoration. Let there not even be the thought of any of your wishes and desires be left in your heart. This is the time when you show that you are truly a servant. If you ask for something according to your own desire, you are rejecting the wish of your master, and you are trying to go against His will. It is as though you reject the command of your Lord and try to be the lord yourself. Keep in mind the horrendousness of this act, and thus extinguish all claims of lordship which the *Nafs* might makes. This might -through Allah's grace -

become attainable in this time of trial and affliction. At times other than this time of affliction, desires and wishful thinking were an obstacle as great as the wall built by Zul Qarnain. Whether we meet or not, my sincere advice to you is that none of your wishes or desires should remain, that you know that whatever happens, happens in accordance with Allah's good will and pleasure, and that even my release from prison, which has become your greatest objective nowadays, remains no longer an objective. I want you to become fully pleased with whatever Allah Most High has decreed.

The grief of being away from my home, the well, the garden, the books, seems very petty to me. If I were to die, I would have to leave those things behind anyway. Now that they are gone even though I am alive, is not a matter of concern. The Friends of Allah leave such things behind on their own accord. Life lasts just for a few days. Wherever you are, consider the place as your home. It doesn't matter where you spend your life as long as you spend it remembering Allah. Things are easy in this world. Keep your focus on the Hereafter. If Allah wills, we shall meet again. Otherwise, be pleased with Allah's Decree, and pray that Allah keeps us together in Paradise, thus making up for the meetings we missed in this world.

The fierceness of one's beloved gives more delight than his mildness

Another letter is addressed to the Shaikh of Hazrat Mujaddid, Shaikh Badruddin. He writes: Your letter contained complaints about the wrong and excesses committed by the people. These things are in fact the *Jamal* of Allah's friends, meant to remove the rust from their hearts. So why should it make one disheartened or dejected? First of all, when I was brought to this fort, I felt as though the taunts of the people in the cities as well as in the villages came to me in the form of radiant clouds, one

after the other, and I felt as though I was raised from an abyss to new heights

For years I was groomed with *Jamal*, now I am being groomed with *Jalal* Hold fast unto the station of patience and contentment Consider *Jamali* and *Jalali* matters as equal. Your letter said that the rising of *Fitnah* finished all sense of delight and presence, whereas it should have been the other way round as the fierceness of one's beloved gives more delight than his mildness What happened? Why are you talking like a commoner? You have distanced yourself a great deal from true love Anyways in future know that *Jalal* is of a high degree than *Jamal*, and think that undergoing pain is preferable to being rewarded, as *Jamal* and rewards adulterate the pleasure of one's beloved with one's own pleasure, whereas *Jalal* and pain are solely for the pleasure of the beloved

Each act of one's beloved is beloved

In another letter to Mr. Mir Luqman, he wrote: I have come to know that my well-wishing friends had no success in achieving my release. Well, there is nothing but goodness in whatever Allah does. Since I am only human, I was saddened by this turn, but - by the Grace of Allah, after a short while only, all my sadness and grief vanquished and turned into happiness and pleasure. I am fully convinced that the group that tries to inflict harm on us acts in accordance with Allah's will. So sadness and ennui are meaningless. They are in contradiction to all claims of love. Each act of the beloved is beloved, too. A true lover delights as much in the pain that comes from his beloved as he delights in rewards. Rather, the delight stemming from pain is far greater than that stemming from reward, as the latter is sullied with pleasing one's *Nafs* (concupiscence) and self-gratification, whereas the former is free of such corruption. Allah Most High is Beautiful in whatever He does. If he pleases to make this most humble

bondsman suffer, then - merely by His Grace, this most humble bondsman not only fells happy but rejoices. Hence, wishing that person (who is the cause for my imprisonment) ill, and trying to cause him harm, is against the demands of love. What is this person? What is his reality? He is nothing but a mirror that reflects the doing of the beloved. Those who are eager to cause me harm have become the dearest of all creation to me. Tell my friends to do away with their ill feelings, to give up all thoughts of harming those people. Instead, they ought to take delight in their doings. But yes, since they were commanded to pray, let them pray with all earnestness and humility to remove this affliction. This I say only to comply with the command to pray, not because it is my heart's desire. My heart's desire is whatever the beloved wants.

Remember, real anger is the lot of Allah's enemies. For those who love Him, there is only the appearance of anger, which is in fact a mirror of His mercy. It is impossible to explain how beneficial this is. Besides, in this appearance of anger lies concealed the badness of the deniers and it is a cause for their trial.

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بسم الله الرحمٰن الرحيم

Scattered Pearls vol. 9

Preface

All praise belongs to Allah, the Exalted, And, the choicest of invocation of blessings be on the Prophet ﷺ.

To proceed! Allah is praised! The ninth volume of Scattered Pearls is in your hands. The volumes preceding it comprised of diverse topics. None of them was made up of a single subject, but, praise belongs to Allah, this ninth volume is made up of a single subject, complete. It is: the verses of the Qur'an on the Greatness of Allah are put together in this volume along with their meaning and explanation. The explanation is adapted from Tafsir Ibn Khathir (complete version).

This volume was completed on 15th Shab'an, at 10 pm, at the Markaz Nizamuddin, Delhi.

May Allah accept this effort and cause the ummah to benefit from it. Ameen!

Seeker of Allah's pleasure
Muhammad Younus Palanpuri
Markaz Nizamuddin Delhi.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّ السَّمَآءَ بِنَآءً ۪ وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّ اَنْتُمْ
تَعْلَمُوْنَ ﴿٢٢﴾ (البقرة)

(1). (Allah is He) Who was made the earth your couch and the heavens your canopy, and sent down rain from the heavens; and brought forth there with fruits for your sustenance. Then do not set up rivals unto Allah when you know (the truth). (2:22)

Explanation: Allah brought His creatures from nothingness to existence. He is the One Who bestowed the visible and the invisible blessings. He made the earth a resting place with strong mountains as pegs and the sky as a ceiling.

To send down rain from heaven is to drop it from the clouds. People benefit from it. And their animals too. Hence, for this reason He alone is Worthy of all kinds of worship and is worthy that no partners should be ascribed to him.

هُوَ الَّذِیْ خَلَقَ لَكُمْ مَّا فِی الْاَرْضِ جَمِیْعًا ۗ ثُمَّ اسْتَوٰۤی اِلَی السَّمَآءِ
فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿٢٩﴾ (البقرة)

(2). He is Allah who created for you all things that are on earth. Then He turned to the heaven and made them into seven firmaments. And of all things He has perfect knowledge. (2:29)

Explanation: Allah is the One Who created the earth in only two days. He is the Lord of the worlds and He pitched strong mountains on the surface of the earth. He has provided blessings and sustenance on earth and He put tight all things on earth.

Then He turned to the heavens *(41:11)* that was smoke, saying, "O earths and heavens, come willingly or unwillingly." Both of them responded. "O Allah! We come willingly!"

He completed the heavens in two days and apportioned the work of each heaven. He adorned the heaven over earth with stars as repellers of the devils.

He created the earth and after that the seven heavens, raising them high and setting them right. He made therefrom night and day. Then He spread the earth bringing out of it water and fodder. And, He pitched mountains on it.

Ibn Mas'ud رضی اللہ عنہ, Ibn Abbas رضی اللہ عنہ, and some other sahabah (companions of Holy Prophet (صلی اللہ علیہ وسلم) رضی اللہ عنہم have narrated that Allah's throne was on water and He had not created anything. When He decided to add more creation, He caused smoke to rise from water. It rose high and He caused the heavens to come into existence with it. Then the water dried and He made the earth with it. Then He made seven earths one by one from it. These seven earths were made on two days Sunday and Monday.

The earth rests on a fish and the fish is in water which is on safah, the angel. The angel is on a stone which is on air. When the fish jerked earth quaked. So Allah pitched the mountains and the earth became steady.

The mountain emanates from the earth. The trees and so on are all the things of the earth were created on Tuesday and Wednesday, the two days.

Then He turned toward the heaven. It was smoke, He created it and from it seven heavens. He did it on the two days. Thursday and Friday. In each heaven, He created its angels, and such other things as only He knows. None beside Him knows.

He adorned the heavens with stars and made them as protectors or guards against the devils.

Having created the heavens and earth in six days, He turned toward the throne and mounted it.

The heaven and earth were both smoke. We made them a means of life (and sustenance) for everything through mountains and water.

Ibn Jarir quoted Sayyiduna Abdullah ibn Salaam رضی اللہ عنہ as saying that the creation of the creatures commenced on Sunday. The earths were created in two days and all their things in (another) two days. The heavens were created in two days, On Friday, at the concluding hour, their creation was over and at that very time, He created Aadam علیہ السلام. The Last Hour will come at this very time.

Mujahid رحمہ اللہ said that Allah created the earth before the heaven. The smoke that rose up from it, He made the heavens with it. They are one above the other, seven in all. The earths are also one below another, also seven.

Sahih al-Bukhari has transmitted the hadith of Sayyiduna Abbas رضی اللہ عنہ that the earth was created before the heavens. But it was spread out after wards. Then water, fodder, mountain and all things of nutrition and energy, that were placed in the earth, were brought out, so the produce of the land with their different forms and diverse kinds grew on it. In the same way, He created the stationary and the revolving stars in the heaven.

Sahih muslim and Nasai, have transmitted from Sayyiduna Abu hurairah رضی اللہ عنہ that Allah's Messenger ﷺ held him by his hand and said, "Allah created dust on Saturday, the mountains on Sunday, the trees on Monday, the evils on Tuesday, light on Wednesday, the beasts on Thursday, and Aadam علیہ السلام on Friday after asr during the closing hours of Friday, between after asr and night.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِىْ بِاَسْمَآءِ
هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۱﴾ قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ
اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿۳۲﴾ (البقرہ)

(3). And He (Allah) taught Aadam the names of all things, then he placed them before the angels and said "Tell Me the names of these if you are right"

They said, "Glory to You. of knowledge we have none save what you have taught us: in truth You! You alone are perfect in knowledge and wisdom. (2:31-32)

Explanation: Allah had given Sayyiduna Aadam عليه السلام an extraordinary kind of knowledge and given him excellence over the angels. He taught him all the names of all the children, all animals, earth, heaven, mountain, rivers, dry land, horses, donkeys, utensils, birds, wild beasts, angels, otars, etc. Kindred small and large things.

The version of Sayyiduna Ubayy ibn ka'b رضی الله عنه says that Allah taught him the names of all things, both proper names and occupational names, so much so that, as Ibn Abbas رضی الله عنه said, He also taught him what fart is.

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ
حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ
بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ﴿۶۰﴾ (النمل)

(4). Or, who has created the heavens and the earth, and who sends you down rain from the sky? Yes with it We cause to grow well planted orchards full of beauty and delight. It is not in your power to cause the growth of trees in them. Can there be another besides Allah? Nay, they are a people who swerve from justice. (27:60)

Explanation: These words assert that One Who runs the whole universe, Who has created everything, Who feeds everyone, Who preserves everyone, Who arranges all the world. He is Allah. He Alone has created the high heavens and the sparkling stars and He Alone has created the heavy, laden earth, the lofty peaks of the mountains, and the wide, spacious plains. He is the only creator of the fields, gardens, fruit, flowers, rivers, oceans, beasts, the jinns, the mankind, creatures of the land and moist land. He sends down rain and grows sustenance for His creatures and causes fields and gardens to flourish so that they are pleasing to the eye and very useful, very delicious and sustaining

None of you or your gods has the power to create anything, or even to cause a tree to grow.

Allah has created the earth stable and balanced. Therefore, it will not shake with its dwellers. He has caused a labyrinth of rivers to flow land after land, irrigating fields all over growing gardens and greenery. He created mountains over the earth to make it firm and unshaky so that you may not lose your balance on it.

Observe His power: He has created the two seas, one sweet and palatable and the other saltish and bitter. Both flow on their courses without mixing though there is no visible barrier. He has kept them apart from one another. Neither does the bitter come into the sweet nor does the sweet come into the bitter. Each continues to provide its benefit. Allah causes them to flow without interrupting each other.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ
رَحْمَتِهٖ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿٦٣﴾ (النمل)

(5). Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? Is

there a god besides Allah? High is Allah above what they associate with Him. (27:63)

Explanation: Allah has placed such signs in the heaven and on earth that if anyone on land or sea gets lost, he may retrace his steps on going by them. For instance, travellers may get their bearings right by looking at the stars.

The cool, light winds tell people of Allah's mercy through impending rains.

No one other than Allah can do this. And, He is without partner.

Only Allah is worthy of being called during difficulty and distress. He is the Hope of the forsaken, when surrounded by violent seas in deep isolate oceans, you remember only Him. (compare surah al-Ankabut, 29:65)

Someone asked Allah's Messenger ﷺ "What is your massage to us?" He said, "I call you to Allah Who is One and Who has no partner, He comes to your aid when you are trapped in a difficult situation, when you get lost in a desert and you call Him, when you lose someone and supplicate Him, He will rejoin you with him, when you face draught and pray to Him, He pours down heavy rain" The man then said, "O Messenger of Allah, give me some instructions." He said, "Do not say of anyone that he is evil. Do not regard any pious work with disdain even if it is simply meeting your muslim brother cheerfully or giving a sip of water to a thirsty one from your vessel. Keep your lower garment (only up to) half down your shin, but if you do not agree then up to your ankles, not lower than that in any case because it smacks of arrogance which Allah does not like."

Wahb رحمه الله said that he read in the earlier heavenly Books that Allah says, "By My Might! If anyone relies on Me and holds fast to Me, I shall save him from his

opponents. I will certainly save him even if the heavens and earth and all creatures combine to oppose him. And, if anyone does not trust Me, I may while he is in peace cause him to be swallowed in the earth and I shall not help him."

Hafiz Ibn Asakir رحمه الله has written about a very strange account of a man who used to transport people on his mule from Damascus to Zahidan. He depended on the fare earned thereby for his living. Once, he took a man on his mule and when they came to an intersection, the passenger asked him to go on the unfrequented road. He said, "I am not familiar with this road. But, the one I go by is the straight path." However, the passenger was not convinced and insisted to be taken on the unfrequented path, saying "I know it well and it is a shorter path." So, he obeyed him and rode by the path he instructed. Shortly, they were in a complete wilderness and he could not find any road out. It was a very dangerous desert. Corpses lay around. He was scared out of his wits, but the passenger asked him to stop, "I wish to get down here." He pulled the reins and the passenger alighted. He pulled his garments together, brought out a knife and attacked the mule-owner who tried to flee but he nabbed him. He pleaded with him, adjuring him but he was unmoved. So he offered to ransom himself with his mule and whatever he possessed. He said, "That is mine anyway and I do not wish to spare you at any cost." He reminded him of Allah and the hereafter but nothing caused him to soften. He only wanted to kill him, this man lost all hope and prepared to die, so pleaded with him to let him offer two raka'at salah (prayer). He said, "But, Hurry up!" He began to offer the salah (prayer). However much he tried, he could not utter even one word of the Qur'an. He stood, his arms folded fear gripping him. The passenger pressed him to hurry up Suddenly, his tongue uttered this verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوٓءَ

{or who listens to the (soul) distressed when it calls on Him and who relieves its suffering.} (27:62)

Just as he recited this verse, he saw a horseman riding swiftly towards them, spear in his hand, out of nowhere in the desert. Without a word, he thrust the spear in the bandit's belly, piercing his liver. He fell down dead. The horseman turned to go, but the mule-owner fell down on his feet in gratitude. He begged of him to disclose to him his identity. He said, "I have been sent by Him Who listens to the distressed, the helpless and the troubled. He relieves him of his difficulty." So, he thanked Allah and taking his mule and his belongings, he returned from there safe and sound.

Another similar account is of a muslim army that faced defeat at the hands of the infidels. They were returning when the swift horse of them who was very generous and pious, refused to go ahead. The saintly man did his best but the horse did not budge. The man exclaimed, "What is wrong with you? I fed you and nourished you for this kind of a duty but you fail me now!" Allah enabled the horse to speak and it complained, "My keeper whom you hand over my grass, etc. steals from that and gives me little. He wrongs me." The pious man said, "Come! Henceforth, I shall feed you myself." On hearing that, the animal galloped swiftly and took him to the safe place. The pious man kept his promise and fed the animal with his own hands placing it on his laps. The people asked him why he pampered the horse so much and he disclosed the reason to one of them. Soon, this news spread like wild fire and people came from great distances to hear it with their own ears. The Emperor of Rome also heard of it and wished to invite the man to him, but, try as he may, he did not succeed. Finally, he sent a man to get him to his city on some pretext. This man had been a Muslim but had apostated. He came, met the man as a Muslim, and

repented and lived as a very pious man, such an extent that the saintly man began to trust him. He took him as very pious and made friends with him. They kept constant company. Having duped him and earned his confidence, the apostate sent message to the king to send a strong man at a certain time to the banks of the river where he would bring the saintly man and then the two would arrest him.

When he coaxed the saintly man into accompanying him there, the king's strong man was already there. He pounced on the pious man and from the other side, the apostate held him tight. The pious man raised his eyes to heaven and prayed, "O Allah, this man has deceived me in Your name, I plead to you, deliver me from them as You deem best." Suddenly, two beasts appeared running towards them out of nowhere. They sprang on the two ranges and broke them into pieces before vanishing as suddenly as they had come.

The pious man came back to his place safe and sound.

More of the verse (27:62): In the foregoing lines, the verse (62) of surah an-Naml was quoted in part (when the mule-owner was in the hands of the bandit). The next words of this verse are:

وَيَجْعَلُكُمْ خُلَفَآءَ الْأَرْضِ ؕ

{. . . and makes you inheritors of the earth.} (27:62)

Allah described his greatness and then tells mankind that He made mankind inheritors of the earth so that they follow each other continuously. One after the other, they continue to inherit the earth and Allah raises some in ranks over the other.

It is in this sense that Sayyiduna Aadam عليه السلام is called the Khalifah (Caliph) for, his descendants will continue to succeed each other. The same thing is expressed in the verse beginning:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ

{ And when your Lord said to the angels. . .} (2:30-32)

One follows another and an era follows another and one people follow another.

This is Allah's Power and wisdom, for, if He had willed He would have created all at the same time and eliminated all of them together. But, He arranged that as one dies another takes his place.

He created Sayyiduna Aadam عليه السلام. Then, He spread his progeny. He made it possible for the earthlings to earn their livelihood and live with contentment. If all mankind were to inhabitate the world together, then there would have been utter confusion and demand would have exceeded supply. People would then have hurted each other.

Therefore, the current procedure is Allah's wisdom. The birth and death, arrival and departure of everyone is pre-destined. Allah has knowledge of everyone. No one and nothing is hidden from Him. He will also bring a day when He will assemble all people of all ages in one plain. He will judge them and reward the pious and punish the wicked.

Verse (27:62) concludes:

ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾

{ Is there a God with Allah? But little are you admonished.} (27:62)

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿٢٠﴾ وَمِنْ
اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ
مَّوَدَّةً وَّرَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

(6). Among His signs is this, that He created you from dust, and then behold, you are men scattered (far and wide)!

And among His signs is this, that He created for you mates from among yourselves that you may dwell in tranquility with them. And He has put love and mercy between your (hearts). Surely in that are signs for those who reflect. (30:20-21)

Explanation: Of the innumerable signs of Allah's omnipotence is that He created your father, Aadam عليه السلام from dust. He created all of you from a drop of despicable water. Then He gave you good appearances, He turned the drop of sperm into congealed blood and then into a lump of flesh. Then He turned that into bones which He clothed with flesh and blew into it the soul, Then, He created the eyes ears and nose and brought it out of its mother's womb safely. Then He turned feebleness into strength. And, He made it stronger, mightier, taller and powerful day by day. He gave it life and mobility and peace. Then, He gave it possessions and tools. He made him chief and gave him means to travel, like diverse conveyances on sea and on land.

Allah gave him a mind to think, ponder, decide, understand and acquire knowledge. He also taught him worldly pursuits, ways to earn a living and to lead a respectable life and gave him knowledge to work for the next world.

Allah is without blemish, He places everything appropriately and everyone at its correct position. He distinguishes each creature with its peculiar features, language, economic status of opulence or poverty, intelligence or stupidity, piety or wickedness, good fortune or hardship - every individual may see the Lord's signs in himself and in others.

According to a hadith in Musnad Ahmad, Allah took a fistful of dust from the entire earth from that He created Aadam عليه السلام. This is why the children of Aadam عليه السلام have varying colours: fair, white, red, black. Some are evil and some good. So, some are good natured and some bad natured.

In the next verse, Allah says that He created mates for you from your own species, and this is another of His signs. You get comfort from one another. Another verse says that Allah created you from a single person, and from him He created his mate*(verse 4:1)* that they may get peace.

Sayyidah Hawwa عليها السلام was created from the left rib of Sayyiduna Aadam عليه السلام, the rib that is the smallest. If human beings had their mates of another species, then the love and compassion would be lacking. Allah put in them love and compassion for their mates. Man loves his wife and is kind to her. They have children whose upbringing is the responsibility of both parents and depends on their mutual love.

In short Allah has placed many reasons for man to live comfortably with his mate.

This, too, is a perfect sign of the Lord's mercy and power. A slight pondering leads one to its truth.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ
فِیْ ذٰلِكَ لَاٰیٰتٍ لِّلْعٰلِمِیْنَ ﴿۲۲﴾ وَمِنْ اٰیٰتِهٖ مَنَامُكُمْ بِالَّیْلِ وَالنَّهَارِ وَ
ابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّسْمَعُوْنَ ﴿۲۳﴾

(7). And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colours; surely in that are signs for those who know.

And among His signs is the sleep that you take by night and by day. And the quest that you (make for livelihood) out of His bounty; surely in that are signs for those who listen. (30:22-23)

Explanation: The Lord of the worlds mentions another of His great signs: the creation of the very high heaven with the stars illuminating it. Some of them revolve while some are stationary. He created the earth solid and firm with its mountains, plains, desert, rivers, oceans, hillocks, rock, trees, etc.

The signs include the languages, colours. There are the Arabs, the Turks, the Kurds, the Romans, the French, the Ethiopians, the Indians, the Persians etc, with their languages, only Allah knows how many languages there are.

The variations in human languages is coupled by their diverse colours. This also demonstrates the greatness and glory of Allah. Just imagine, millions of people assemble at one place and they may belong to one extended family, one tribe or one nation, but no two people could be found without some difference in them, though they have identical limbs of the body. Each of them has a pair of eyes, ears, hands and legs, one face, nose, head, forehead, and so on, yet each is different from the other in details features, get-up, habits, speech, voice, delivery. Some are beautiful or handsome, others are ugly.

Everyone with knowledge can know the Omnipotent. The Maker is known through the creation.

Sleep is another of the signs of nature. It removes fatigue and gives relief and comfort. Nature has made night for sleep.

Day is made to work for quest of sustenance, earning a livelihood and business activities.

Night and day are very different from one another.

Certainly, these are signs for those who hearken, ponder and observe.

وَ مِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ يُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ
الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۲۴﴾

وَ مِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَ الْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖۗ
مِّنَ الْاَرْضِ ۖۗ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ﴿۲۵﴾

(8). And among His signs He shows you the lightning by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: surely in that are signs for those who are wise.

And among His signs is this, that heaven and earth stand by His command. Then when He calls you, by a single call, from the earth, behold, you come forth (straightaway). (30:24-25)

Explanation: Another of Allah's signs of His greatness is the lightning from the heaven. It frightens you lest it kill any of you. Sometimes, it give you hope of rain and abundant water.

Allah is the One Who sends down rain with which He revives the land that was dry without vegetation.

This is a clear sign for the intelligent. They realize on seeing it that Allah Who revives this land will resurrect them too after their death. He is able to do it.

Another of His signs is that He has made both earth and heaven to stand, preserving them from destruction.

When Umar ibn al-Khattab رضی اللہ عنہ had in mind an emphatic oath, he would say, "By Allah with Whose command the earth and heaven are steady!"

On the day of resurrection, He will change the earth and heaven. He will bring out the dead alive from their graves. Allah Himself will call them and they will revive only at one call and come out of their graves. It is as in another verse that on the day He will call you, you shall praise Him and respond to Him, and you will think that you had tarried a little.

Another verse says:

فَإِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

{ Then there will be a single (compelling) cry, and behold they will begin to see!} (79:13-14)

And another:

إِنْ كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾

{ It will be no more than a single blast, when lo! They will all be brought up before us! } (36:53)

وَلَهُ مَنْ فِي السَّمٰوٰتِ وَ الْأَرْضِ ۭ كُلٌّ لَّهُ قٰنِتُوْنَ ﴿٢٦﴾ وَهُوَ الَّذِيْ يَبْدَؤُا
الْخَلْقَ ثُمَّ يُعِيْدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۭ وَلَهُ الْمَثَلُ الْأَعْلٰى فِي السَّمٰوٰتِ وَ
الْأَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٧﴾

(9). To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him. He is the One Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude in the heavens and the earth: for He is the Exalted in Might, full of wisdom. (30: 26-27)

Explanation: The entire creation of all the heavens and all the earths belongs to Allah. All creatures are His slaves and subservient to Him. Everyone is helpless before Him. He

created the first time and will repeat it again. Compared to the first creation, repeating is always easy and light.

According to a hadith in Sahih al-Bukhari, Allah's Messenger ﷺ said that Allah says, "The son of Aadam belies Me while he has no right to do so. He speaks ill of Me though he has no right to it too. His belying Me is to say that just as I created him the first time, I cannot create him again, But, creating the second time is easier than the first creation. His speaking ill of Me is to say that I have children though I am One, the Independent, Who does not beget nor was begotten, and He has no partner(Bukhari # 4974), In short, both the creations are in His power.

Nothing is difficult for Him.

Just as the heavenly bodies are clearly reflected in clean, clear pond, so too are the hearts of great pious men in which the greatness and might of Allah is always reflected and they see it.

He is the overpowering. No one can dictate Him. Everything is subordinate to Him.

His power embraces everything. He is wise in His words and deeds in every affair.

وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ
الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿٤٦﴾

(10). Among His signs is this, that He sends the winds as heralds of glad tidings, giving you a taste of His mercy- that he ships may sail by His command and that you may seek of His bounty in order that you may be grateful. (30:46)

Explanation: Before it rains, light, pleasant winds blow giving hope of rain. When it rains, neighbourhoods flourish and become lively. Ships and boats are helped by

winds. In this way, commerce is boosted. So you must thank Allah for these blessings.

اَللّٰهُ الَّذِىْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ فِى السَّمَآءِ كَيْفَ يَشَآءُ وَ يَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۸﴾ وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ﴿۴۹﴾ فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۵۰﴾ وَلَئِنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ يَكْفُرُوْنَ ﴿۵۱﴾

(11). Allah is the One Who sends the winds and they raise the clouds: then does He spread them in the sky as He wills, and break them into fragments until you see raindrops issue from the midst of it: then when He has made them reach such of His servants as He wills, behold they do rejoice! Even though, before they received (the rain) - just before this they were dumb with despair! Then contemplate (O man!) the memorials of Allah's mercy! How He gives life to the earth after its death: certainly, He will also give life to those who are dead: for, He has power over all things. And if we send a wind from which they see (their tilth) turn yellow- behold, they become, thereafter, ungrateful. (30:48-51)

Explanation: Allah says that He sends winds that transport the clouds from oceans or as Allah wills. Then He spreads the clouds in the sky. You may have seen a small cloud rises up and spreads covering the sky. Sometimes, they rise from the oceans with water. This is what He says in the initial words of this verse. Then He makes them fragments and one upon another. They become dark black pregnant with water, and come lower

down, nearer to earth. Then they pour down rains and people rejoice.

They had lost hope of rain. When they had despaired completely, it rained. The dry spell turned into abundance and prosperity.

The power of you Lord that you see will also resurrect the dead from their graves when their bodies have decayed. Thus Allah is over all things powerful.

If Allah were to send an adverse wind making their fields barren then they would become ungrateful, disbelievers. The same thing is mentioned in surah al-Waqiah:

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ لَوْ نَشَآءُ
لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

{ See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the Cause?

Were it Our will, We could crumble it to dry powder and you would be left in wonderment, (saying,) "We are indeed left with debts (for nothing). Indeed, we are shut out (of the fruits of our labour)." } (56:63-67)

Sayyiduna Abdullah ibn Amr رضي الله عنه said that winds are of eight kinds. Four of them herald mercy and four bring trouble. The former four are: Nashirat, Mubashshirat, Mursilat and Dhariyat.

The four that bring trouble are: aqeem, sursur, aasif and qasif. They bring punishment. The first two are on land and the final two are on water.

The Prophet ﷺ said that winds are controlled by the second earth. When Allah decided to punish the people of Aad, He commanded the keeper of winds, He asked Allah,

"May I make such a hole in the case of winds as is in the nose of an ox." Allah forbade him to do that, for, that would topple the earth and all its belongings. He asked him to make it of the same weight as the ring. So the wind escaped only from this much hole. Wherever it reached it ruined the place completely. Over whatever it blew, it exterminated it.

اَللّٰهُ الَّذِىْ خَلَقَكُمْ مِّنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضُعْفًا وَّ شَيْبَةً ؕ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾

(12) Allah is He Who created you in a state of weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head. He creates as He wills, and He is the One Who has all knowledge and power. (30:54)

Explanation: Give a look at man's rise and fall. He begins as dust. Then he is a sperm, a clot of blood, lumps of flesh, bones are added to that and flesh is clothed over it. Then the soul is blown into it. Then he emerges from the womb weak and thin. Gradually, he grows and gains strength. He goes through childhood into youth... finally, growth is suspended. Strength begins to sap and he is of middle age and then old aged, becomes decrepit. Weakness after strength is also worth learning from: wrinkles, dry cheeks, broken teeth, grey hair, This is weakness after strength.

Allah does what He likes. He may mend something or end something. Everything is in His power. All the creation is subservient to Him. He is Master of all, The knower, The Omnipotent. No one knows what He does and no one has power like Him.

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ اَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ؕ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ

زَوْجٍ كَرِيْمٍ ﴿١٠﴾ هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ۭ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١١﴾

(13) He created the heavens without any pillars that you can see He set on the earth mountains standing firm, lest it should shake with you. And He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs. Such is the creation of Allah: now show Me what is there that others besides Him have created: nay but the transgressors are in manifest error. (31:10-11)

Explanation: Allah mentions His perfect power. He alone is the creator of the universe. He created the heaven without pillars high above and He set mountains on earth to keep it stable. He created so many living things that till this day, no one has been able to reckon them.

So, He is the creator, the only creator. He also is the sustainer and the provider. He sends down rain that makes fields fertile and able to produce different kinds or edibles, pleasing to the eye, palatable and envigorating.

Sharbi رحمه الله said that man too is a product of the earth. The deserving of paradise is praiseworthy and the liable to go to hell is reproached.

You have before you Allah's creation but where is the creation of those whom you worship besides Him? If there is none, then they are not creators and if that is so, they are not deities, in which case worshipping them is a grave injustice. Hence, who can be more blind, deaf, foolish, ignorant, brainless and unintelligent than one who ascribes partner to Allah.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ

نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ﴿۲۰﴾

(14). Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure (both) seen and unseen? Yet there are among men those who dispute without guidance and without a Book to enlighten them! (31:20)

Explanation: Allah mentions His blessings. The stars work for you and give light, the clouds pour rain, everything is for you.

The heaven is a strong ceiling for you. The rivers, springs, seas and oceans, trees, fields, fruit, flowers are all blessings for you that Allah has given you.

There are also innumerable unseen blessings from Allah. Examples are: His Messengers, revelations of Books, removing doubts from hearts.

The fact is that after receiving so many and such great blessings, justice demands that everyone ought to have obeyed Him. But, it is a pity that many people continue to argue about Allah simply out of their ignorance and error without any evidence to the contrary.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۵﴾ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِىُّ الْحَمِيْدُ ﴿۲۶﴾

(15). If you ask them, "Who has created the heavens and the earth?" They will certainly say, "Allah", Say, "Praise be to Allah." But, most of them understand not. To Allah belong all things in heaven

and earth: surely, Allah! He is free of all wants, worthy of all praise. (31: 25-26)

Explanation: Allah says that the polytheists and idolaters concede that Allah is the creator of all things but, in spite of that, they worship others besides Allah. Also, they know that their deities are also a creation of Allah and subject to His command.

Allah is Independent of everything while all are dependent on Him. He is Praiseworthy both in creation and in enacting commands.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ
اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾ مَا خَلْقُكُمْ وَ لَا
بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

(16). And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply). Yet would not the words of Allah be exhausted (in the writing) for Allah is Exalted in power, full of wisdom. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things). (31:27-28)

Explanation: Allah mentions His greatness, might and glory. He recounts His attributes and His uncountable and great words. None can comprehend them, encompass them or count them. The Prophet ﷺ who is the chief of mankind and the seal of prophet hood said:

لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

"I cannot count (Your blessings and) Your praise, You are as You have praised Yourself."

Allah, the Exalted, says that if all the trees on earth were pens and all the oceans were ink and there were seven more oceans besides them and the attributes of Allah were to be written down, then the pens would wear out, the ink would exhaust, but the attributes of Allah, the One, Without partner would yet remain to be written down. Let not anyone suppose that if there were more than seven oceans that would be enough to write all the words of Allah. Rather, the meaning is that Allah's words are innumerable. Also, it must not be supposed that there are only seven oceans. This kind of traditions are among the Banu Isra'il and we cannot vouch of them or reject them. However, what we have written we have a verse of the Qur'an to uphold it.

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ﴿١٠٩﴾

{Say: "If the ocean were ink (where with to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.} (18:109)

The meaning here too is not to just bring another ocean like it, but to go on bringing one ocean after another ad infinitum. Allah's words would not be exhausted.

Hasan Busri رحمه الله said that if Allah begins to dictate his commands, the pens would break up and the oceans would be exhausted. The polytheists say that the word would finish, but this verse rejects it: the strange thing of the Lord will not exhaust, His wisdom has no limit and His attributes and His knowledge know no bounds.

The learning of all creatures relative to Allah is like a drop of water relative to an ocean. Allah's words do not

perish, nor can anyone comprehend them. He is beyond and more than our praise of Him.

The Jewish scholars of Madinah had asked the Prophet ﷺ about this verse:

وَمَآ أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾

{ . . . and you have not been given of knowledge except a little.} (17:85)

"Does this refer to us or to your people?" He said, "All!" They asked, "Then what would you say of the verse of the Qur'an that everything is mentioned in the Torah?" He said, "Listen! That and whatever you have is very little compared to Allah's words. Allah revealed as much as was enough for you." Then This verse was revealed. However this verse ought to have been of Madinah but it really is of Makkah. Allah knows best!

Allah is powerful over all things. Everything is helpless before Him. No one can defy His intention. He is most Exalted with regard to His doings, words, shari'ah, wisdom and attributes, and is most Dominant.

Then Allah says: to create all mankind and to re-create them after causing them to die is as easy for Me as to create an individual soul.

He simply has to give one command (and it becomes) and it does not take an eye to twinkle.

He does not have to repeat His command, nor is there need for a means or any material.

The Last Day will occur with just one command and, again, all will be resurrected with just one command.

Allah is All-Hearing and All-Aware. Just as someone's personal affairs are not unknown to him, so the affairs of

all the people are not concealed from Him. Allahu Akbar – Allah is the Greatest.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَ
الْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ
هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

(17). Do you not see that Allah merges night into day and He merges day into night: that He has subjected the sun and the moon (to His law) each running its course for a term appointed: and that Allah is well acquainted with all that you do. That is because Allah is the (only) Reality and because whatever else they invoke besides Him is falsehood, and because Allah – He is the Most High, Most Great. (31:29-30)

Explanation: Allah is the only One Who diminishes night somewhat and increases day that much, or increases night by some moments and decreases day by that much. In winter, days are shorter and nights are longer but in summer it is the other way about.

The sun and moon obey His command and follow their prescribed orbit. They will do this till the Last Day and will not falter even the slightest bit.

According to the two sahih books *(Bukhari and Muslim)*, the Prophet ﷺ asked Sayyiduna Abu Dhar رضی اللہ عنہ, "Do you know where the sun goes?" He submitted, "Only Allah and His Messenger Know." The Prophet ﷺ said, "It goes and prostrates ifself under the divine throne. It then asks its Lord for permission. The day is not far when it will be told, "Go back from where you had come!"

Ibn Abbas رضی اللہ عنہ said that the sun may be compared to the watering man (who supplies water). By day, it follows its orbit. After sunset, the sun continues its orbit on the

other side of the earth●. This will go on till it rises from the east. The same happens to the moon.

The next words are: Allah is well acquainted with all that you do. This is like the verse that means: Do you not know that whatever is in the heavens and the earth, Allah has knowledge of it. He Alone is the Creator of all and the Knower of all.

Allah says that He has created seven heavens and as many earths. . . (to the end of the hadith).

Allah manifests these signs that you may believe in Allah's existence and regard all others as false. He is Independent of all and unconcerned about others. All are dependent on Him and look to Him for their needs. They are all His creatures and His slaves. None of them is able to make the tiniest thing move. If all the creatures join together to create housefly, all of them will fail. He is above everyone. Nothing is above Him. He is the Greatest and none is great before Him, everything is debased in His presence. Allah is without blemish.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ۭ اِنَّ فِيْ
ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣١﴾ وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۭ وَمَا يَجْحَدُ
بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿٣٢﴾

(18). Do you not see that the ships sail through the ocean by the grace of Allah? – that He may show you of His signs? Surely in this are signs for all who constantly persevere and give thanks.

When a wave covers them like a canopy (of clouds), they call to Allah, offering Him sincere devotion but

● The text is: under the earth.

when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our signs except only a perfidious ungrateful (wretch)! (31:31-32)

Explanation: Allah enables ships to sail in water. If He had not given water the ability to hold a ship, and ship the ability to cut through water, ships would never have sailed in the seas.

Those who show patience in hardship and are grateful in comfort can learn much from His signs.

When their ships are trapped in rough seas and the high, violent waves rock their ships, the disbelievers forget their idolatory and disbelief, and they begin beseech one God. It is as in a verse:

فَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ـ ـ ـ

{ When distress seizes you at sea. . . } (17:67)

فَإِذَا رَكِبُوْا فِي الْبَحْرِ ـ ـ ـ

"If we have mercy on them and deliver them to safety, then all, but a few, revert to disbelief."

This is the interpretation of Mujahid رحمه الله And, Allah says:

إِذَا هُمْ يُشْرِكُوْنَ

Some of them are wrong-doers and some one between extremes. . . .

Ibn Zayd رحمه الله said the same thing. It is as Allah's words

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ

Some of them wrong themselves while some are moderate.

On, it could refer to both. In this case, the meaning is that one who has seen this condition and has come out of distress,

he must do his best to do pious deeds. But, such people continue to remain uncommitted and some turn to disbelief.

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

(19) Surely, the knowledge of the Hour is with Allah (alone). He sends down rain and He knows what is in the wombs. Nor does anyone know what he will earn on the morrow, nor does anyone know in what land he is to die. Surely Allah is Knower, Aware. (31:34)

Explanation: These are the keys of the unseen that only Allah knows and no one else, unless Allah informs him. The time of the Last Hour is not known to any Prophet or Messenger or any of angels who are close to Allah. Only Allah knows it.

So it is with rain. No one knows when, where and how much it will pour. The angels know of it only when they are commanded to pour it and they are those angels who are assigned this duty.

It is the same with a pregnant woman. Will she deliver a male child or a female? Only Allah knows it and when He Commands those angels who are assigned this duty, they learn about the child what will it be: male or female, pious or impious, etc.

No one knows about his own doings on the morrow. And so, too, no one can say where he would die.

According to another verse:

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

{With Him are the keys of the unseen, the treasures that none knows but He.} (6:59)

According to a hadith, the keys of the unseen are these very five things.

Musnad Ahmed has the hadith of Allah's Messenger ﷺ that he said, "There are five things that no one but Allah knows." Then he recited the foregoing verse (6:59)[1].

According to another hadith, "I have been given the keys to everything but not to five things". He then recited this verse.[2]

Sayyiduna abu Hurayrah رضی الله عنه narrated that the Prophet ﷺ was among them when a man came and asked, "O Messenger of Allah, what is eeman (faith)?" He said, "It is to believe in Allah, in His angels, His Books, His Messenger, the hereafter and in resurrection after death." The man asked, "What is Islam?" He said, "Worship of one Allah without ascribing partners to Him, to offer salah, to pay *zakah* (annual due charity), to fast during Ramadan." The man asked, "What is ihsan?" He said, "That you worship Allah as though you see Him and if you do not see Him then He sees you." He asked, "When is the Last Hour due?" He said, "Neither I have knowledge of it nor you. But, I can tell you of its portents: when the female slave gives birth to her master and when the bare-footed and the naked will become chiefs of men. The knowledge of the Last Hour is one of the five things that no one but Allah Knows." Then he recited this very verse. That man departed. The Prophet ﷺ instructed his sahabah رضی الله عنهم, "Go fetch him!" But, he could not be traced and the Prophet ﷺ said, "He was Jibril عليه السلام, come to teach religion to people." [3]

According to the version in Musnad Ahmed, Jibril عليه السلام put his palms on the Prophet ﷺ knees while putting

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[1] Musnad Ahmed 2-24.
[2] Bukhari # 4627, narrated Ibn Umar رضی الله عنه
[3] Bukhari # 50, Muslim #5-9, Trimdhi # 2619

these questions. "What is Islam?" He said, "That you keep yourself attentive to Allah and bear testimony that Allah is One and has no partner and that Muhammad is His slave and Messenger. When you do it, you are a Muslim." He asked, "What is eeman?" He said, "That you believe in Allah, the hereafter, the angels, the books, the Prophets, death and resurrection after death, paradise and hell, the reckoning, the scales, the good and bad of predestination." He asked, "If I do that, am I a believer?" He said, "Yes". Then he asked about ihsan and got the same reply as in the foregoing hadith. Then he asked about the Last Day and he said, "Subhan Allah, this is one of the five things that only Allah knows," and he recited the foregoing verse and, among the portents, he mentioned that people will build tall, large buildings. ●

A man of Banu Aamir came to the Prophet ﷺ and asked, "May I come in?" He instructed his servant to go and teach him manners, or, he did not know how to seek permission. "Teach him to offer the salaam first and then ask, "May I come in?" The man heard him and followed the directions. He was allowed in. He asked, "What have you brought for us?" He said, "(I have brought) goodness! Listen, Worship Allah alone. Give up Laat and Uzza. Offer five salah every day. Fast one month once in a year. Collect zakah from the affluent among you and pay it to your poor people." He asked, "O Messenger, is there any thing of knowledge that you do not know?" He said, "Yes! There is such a knowledge as no one knows other than Allah." Then he recited this verse.

Mujahid رحمه الله narrated that a villager came to the Prophet ﷺ and asked him, "My wife is expecting. Tell me whether it will be a male or a female? We are facing

● Musnad Ahmed 1-51, Muslim #1-70, Abu dawud #4695, Ibn Majah #63.

draught Tell me when will it rain? I know when I was born, now find out for me, when shall I die?" In response to this, the verse was revealed making it clear that he had no definite news of those things Mujahid said, "These are the keys of the unseen about which Allah says that only He has the keys of the unseen.

Sayyidah Ayshah رضی الله عنہا said, "If anyone tells you that Allah's Messenger ﷺ knew what will happen on the morrow, then be sure that man is a liar. Allah says that no one knows what will happen tomorrow."

Qatadah رحمہ الله said, "There are many things knowledge of which Allah gave no one, neither a Prophet nor an angel. Allah has the knowledge of the Last Hour and no one else knows about when it will occur. No one can say whether a pregnant women would deliver a male child or a female, rosy cheeked or black, but Allah Knows it. No one knows whether he will be pious tomorrow or wicked, be alive or dead. No one knows where he will be buried or thrown into the sea ...

According to a hadith, if anyone is destined to die somewhere then he is made to go there for some reason. He goes there and death awaits him at that place.

According to one version, the Prophet ﷺ recited the foregoing verse after speaking those words.

According to a hadith, on the day of resurrection, the earth will say to Allah, "These are what You had entrusted me."[1]

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی
عَلَی الْعَرْشِ ؕ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ وَّ لَا شَفِیْعٍ ؕ اَفَلَا تَتَذَكَّرُوْنَ ۝
یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَی الْاَرْضِ ثُمَّ یَعْرُجُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ

[1] Tabarani

سَنَةٍ مِّمَّا تَعُدُّوْنَ ۝ ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۝

(20). Allah is He Who has created the heavens and the earth, and all between them, in six days. Then He established Himself on the throne (of authority). You have none, besides Him, to protect or intercede (for you): will you not then receive admonition?

He rules (all) affairs from the heavens to the earth. In the end will (all affairs) go up to Him, on a day, the space where of will be (as) a thousand years of your reckoning.

Such is He, the knower of all things, hidden and open, the Exalted (in power), the Merciful. (32:4-6)

Explanation: Allah alone is the Creator of everything. He is the Owner, the Creator. He has in His hands the bridle of everything. He rules all affairs and has power over everything. There is no one to rule the creation besides Him and no one to intercede besides Him. Why do you not see that such a One cannot have a partner? Why do you worship others and trust in them? He is free of an equal, a minister, an adviser, a partner or an associate. There is no deity besides Him nor a protector.

Sayyiduna Abu Hurayrah رضی الله عنه narrated that Allah's Messenger ﷺ took him by the hand and said, "Allah created the heaven and earth and all between them, On the seventh day, He established Himself on the throne. Dust was prepared on Saturday, mountains on Sunday, trees on Monday, evil on Tuesday, light on Wednesday, animals on Thursday and Aadam علیہ السلام on Friday after asr towards the close of the day. He created him from the dust of the entire world which was red, black, good, bad: of every kind, On this basis, the progeny of Aadam علیہ السلام are good and bad.

Allah's command descends from above the seven heavens and issues right down to below the seven earths. It is as in another verse:

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ

{Allah is He Who created seven firmaments and of the earth a similar number. Through the midst of them, descends His Command.} (65:12)

Deeds are raised up to their register which is at the heaven just above earth. The distance between earth and the first heaven is five hundred years journey and that much away is its heart or center. The angels travel to and fro in the twinkle of an eye, by the will of Allah. This is why He said: "In a day which, by your reckoning, is one thousand years."

Allah dictates these affairs He is Aware of the deeds of His creatures. All their minor and major deeds are taken up to Him. He is Dominant and has made every thing subservient to Him. All creatures and all necks are bowed down before him. He is very Merciful to His believing slaves.

He is Exalted and Mighty in His Mercy and Merciful in His Might.

الَّذِیْۤ اَحْسَنَ كُلَّ شَیْءٍ خَلَقَهٗ وَ بَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِیْنٍ ﴿۷﴾ ثُمَّ جَعَلَ
نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِیْنٍ ﴿۸﴾ ثُمَّ سَوّٰىهُ وَ نَفَخَ فِیْهِ مِنْ رُّوْحِهٖ وَ
جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِیْلًا مَّا تَشْكُرُوْنَ ﴿۹﴾

(21). He Who has made everything which He has created most good. He began the creation of man with (nothing more than) clay, and made his progeny from a quintessence of the nature of a fluid despised.

But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding). Little thanks do you give! (32: 7-9)

Explanation: Allah created everything very well and in the best of way, extremely beautiful. Ponder over every creation and most of all over man's creation. His origin is dust with which (his father) Sayyiduna Aadam عليه السلام was created. Then his descendants continue to be created from sperm that ejects from man's back and chest.

After creating Aadam عليه السلام, He fashioned him and breathed into him from some of His spirit. And, He made the ears, eyes and a power of understanding.

How sad that you do not give more thanks. The man who uses the strength and ability given by Allah in His path will earn a good result.

وَقَالُوٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ ءَاِنَّا لَفِىْ خَلْقٍ جَدِيْدٍ ۬ؕ بَلْ هُمْ بِلِقَآئِ
رَبِّهِمْ كٰفِرُوْنَ ﴿۱۰﴾ قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ
تُرْجَعُوْنَ ﴿۱۱﴾

(22). And they say, "What! When we lie, hidden and lost, in the earth, shall we indeed be in a creation renewed?" Nay, they deny the meeting with their Lord! Say, "The angel of death, put in charge of you, will (duly) take your souls then shall you be brought back to your Lord." (32: 10-11)

Explanation: The infidels do not believe in resurrection. This is the conception of the materialists and the sceptics. They imagine Allah on their own habit and compare Allah's unlimited power with their own limited and poor potency.

They do believe that Allah created them the first time but surprisingly they cannot bring themselves to believe that He can create them a second time too. In fact, He only has to command. He only says 'Be' and it will be. Actually, they deny that they would meet their Lord.

The angel of death takes out the soul. He has other angels with him as helpers who bring the soul up to the nostrils and then he extracts it. The distance is rolled up for them and it seem that it is just in front of them.

According to a mursal hadith and also a saying of Sayyiduna Ibn Abbas رضی اللہ عنہ, the Prophet ﷺ saw the angel of death at the bed of an ansar on the side or his head, and said, "O angel of death, let it be easy for my sahabi." He said, "O Prophet of Allah, be assured and have a happy heart, by Allah! I am always mild with the believers. O Messenger of Allah, by Allah, I go round every house on arid land or moist, all over the world, five times a day. I know everyone, young or old, better than he knows himself. O Messenger of Allah by Allah! I certainly as not possess enough power to take the soul of even a mosquito, unless Allah gives the command." •

Sayyiduna Jafar رضی اللہ عنہ explained that the angel of death looks out for each person five times a day, is that if he preserves his five times salah then the angels stay with him and the devil keeps away from him And, when he is about to die, the angel prompts him to say:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

(There is no God but Allah and Muhammad is Allah's Messenger)

Mujahid رحمہ اللہ said that the angel of death goes to every house twice a day.

• Ibn Abu Hatim

Ka'b Ahbar said that he also stands at every door and watches seven times a day. He looks for anyone whose soul he might have been commanded to extract.

On the day of resurrection, Allah will cause all to return. They will come out of the graves and present themselves before Allah, and reap the consequences of their deeds.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

(23). Do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not vision? (32:27)

Explanation: Allah mentions His mercy and blessings. He sends down water from the heaven. It flows down from mountains, lofty places into canals. Rivers, seas and thence it spreads around. Barren land turns fertile. Dry patches grow herbage. Death transforms into life. The verse covers all land that has gone lifeless and the land begins to break up and have fissures. Indeed, the earth of Egypt is an example. It is quenched and irrigated by the Nile. The rain water of Ethiopia drags the red sand sometimes into Egypt whose earth which is brackish and thin becomes cultivable with the water and the sand. Thus, every year in every harvest, they get the crop with fresh water that is spread out

This is the kindness of the Merciful, the Compassionate, the Bountiful, the Wise. He alone is Praiseworthy.

When Egypt was conquered, the Egyptians came to the conqueror Sayyiduna Amr Ibn Aas رضی اللہ عنہ, in their month Bu'dnah●. They said, "It is our tradition to make an

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● Ba'unah or Budnah

offering in this month to the Nile otherwise we get no water on the twelfth of this month, we take a virgin girl, the only child of her parents, making them willing to hand her over to us. We adorn her very well and cast her in the river, girl and all the ornaments on her."

The governor of Egypt, Amr Ibn Aas رضی اللہ عنہ said, "This is a stupid, ignorant custom. Islam cannot tolerate it. You cannot do it." They desidted.

There was no water in the Nile that year for one month. People decided to go away from Egypt. The governor of Egypt who had conquered it wrote to the amir ul-muminin, Umar Ibn Khattab رضی اللہ عنہ. He wrote a letter commending the governer's action and instructing him to drop an enclosed letter into the Nile. Amr ibn Aas رضی اللہ عنہ took the letter and read it. It said: "This letter is from Allah's slave, amir ul-mominin Umar to the Nile of the people of Egypt. Praise is for Allah and may blessings be on the Prophet ﷺ. If you flow at your will, that is a different thing, but if you flow at the will of Allah, the Exalted, the One, the Dominant, then we pray to Allah to make you flow."

Amr ibn Aas رضی اللہ عنہ took the letter and dropped it into the Nile. Within the night, sixteen cubits deep water began to flow in the Nile. The dry spell in Egypt gave way to prosperity. Every tract of land became fertile and green. Thereafter, no offering was made.•

Another verse of like meaning is:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ

{Then let man look at his food (and how we provide it).} (80:24)

• **See also "The Story of the Creation, p44 and "The Lives of the Noble Caliphs" p 181, both Darul-Isha'at, Karachi.**

Allah pours out water abundantly and cleaves the earth in clefts. Then He makes grain to grow therein It is the same thing here (in the verse under discussion) Do they not observe?

Ibn Abbas رضی اللہ عنہ said, "It is the land on which there is insufficient rain Then, it is irrigated by the water of rivers and cannals.

Ibn Zayd رحمہ اللہ said that it is the earth without any produce and is dusty. It is to such lands that the verse (36:33) refers:

وَ اٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ - - -

{A sign for them is the earth that is dead . .}
Allah gives it life and produces grain there from . . .

اَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿١٩﴾ قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿٢٠﴾

(24). See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

***Say:** "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things." (29:19-20)*

Explanation: Allah created them out of nothingness, yet they do not believe that they would be brought to life after they die. They do not need arguments to prove that one who can create the first time may create again. Rather, it is easier the second time.

The next verse guides them to ponder the signs on earth, Look at all things on it and on the heaven above. These things were non-existent and Allah caused them to exist., clearly, these signs speak of Allah's Power. How

much can He do. All he says is Be' and it becomes. He is independent and decides for Himself. He has no need of means or helpers. This subject has been stated elsewhere too: He creates new creation. He recreates and it is very easy for Him.

Then He says: Travel on land. You will observe how Allah created the first time. You will then know how the recreation will be on the day of resurrection. Allah is over all things Powerful.

Allah says that He will show them signs in all corners of the world and in themselves too so that truth will down on them. He also says elsewhere:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

{Were they created of nothing or were they themselves the creators?} (52:35)

It is nothing of that sort. They are a disbelieving folk. Allah is Glorious. He may punish whom He will and have mercy on whom He will. He is the Authority and Dominant He does what He wishes and decides. No one may alter His intention or disagree with Him. He rules everyone and may ask whomsoever He will. He is the Creator of the creation, Master of all affairs, whatever He does is just and He does not do injustice.

According to a hadith, if Allah punishes all those in the seven heavens and all those in the seven earths even then He is no unjust. Punishment and pardon - all belong the Him.

All creatures will be returned to Him on the day of resurrection and will stand before Him. Whether of heaven or of earth, everyone is a mendicant before Him. He is independent You have no Protector or Helper besides Him.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ
بَيْتًا ۭ وَاِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾ اِنَّ
اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٤٢﴾ وَتِلْكَ
الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ﴿٤٣﴾

(25). The parable of those who take protectors other than Allah is that of the spider who builds (to itself) a house; but truly the flimsiest of houses is the spider's house – if they but knew.

Surely Allah does know of (every thing) whatever that they call upon besides Him and He is Exalted (in power), Wise.

And such are the parables We set forth for mankind, but only those understand who have knowledge. (29: 41-43)

Explanation: Those who worship others than Allah have no knowledge and are weaklings, for, they expect them to help them, feed them and remove their predicament. It is like hoping for refuge in a spider's web from rain, heat and cold.

If they had knowledge, they had not forsaken the Creator and turned to the creatures. The believers on the other hand, place trust in Allah, holding a strong chain and turning to Allah sincerely with righteous deeds.

Allah warns the polytheists that He is aware of their deeds, He will take them to task for it. If He gives them respite, there is wisdom in it.

This verse implies that only the scholars understand the parables set by Allah.

Sayyiduna Amr ibn Aas رضی اللہ عنہ narrated that he learnt and understood from the Prophet ﷺ one thousand parables[1]. This demonstrates his excellence and learning.

Sayyiduna Amr ibn Murrah رضی اللہ عنہ said that if he could not understand a verse of the Qur'an that he had recited then he was pained and he became scared lest, in the sight of Allah, he was among the ignorant because of Allah's words that only scholars understood His parables.

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّلْمُؤْمِنِیْنَ ﴿۴۴﴾

(26). Allah created the heavens and the earth in true (proportions). Surely in that is a sign for those who believe. (29:44)

Explanation: Allah's great might is mentioned in that He created the heavens and the earths. He did not do it in vain but to settle His creatures on them. They would do deeds and be judged. The righteous would be rewarded and the wicked would be punished on the day of judgement.

قُلْ كَفٰى بِاللّٰهِ بَیْنِیْ وَبَیْنَكُمْ شَهِیْدًا ۚ یَعْلَمُ مَا فِی السَّمٰوٰتِ وَالْاَرْضِ ؕ وَالَّذِیْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۵۲﴾

(27). Say: "Enough is a Allah for a Witness between me and you. He knows what is in the heavens and on earth. And, it is those who believe in vanities and reject Allah, that will perish (in the end). (29:52)

Explanation[2]: The obstinacy and arrogance of the disbelievers is mentioned here. They demanded from Allah's Messenger ﷺ a sign like the one that the people of Prophet Salih علیہ السلام had demanded from him.

[1] Musnad Ahmed
[2] Although the text is only verse (29:52), the Explanation covers some verses prior to it, too.

Allah instructs His Prophet to tell them that he is not capable of showing signs or miracles. Allah alone can do it If He knows that your intentions are pious, then He will show you the signs but if you are obstinate, then He is not bound to respect your whims. According to another verse

{Nothing prevents us from disclosing signs . . .}. The people preceding you also kept rejecting, The Thamuds, for instance, they too were cruel to the she-camel which came to them as Our sign.

The Prophet ﷺ is instructed to say: "I am only a Messenger. I am assigned the task to convey to you the words of Allah. I have taught you what is good for you and what is bad. Now it is up to you to follow guidance or reject it. Guidance and misguidance is from Allah. If He lets anyone go astray then none can guide him."

According to another verse the Prophet ﷺ is told that he is not responsible for their guidance, for, it is Allah's domain. Their foolish demand persists: they have the mighty Book with them, yet they continue to ask for a sign, though the Book is the greatest of all miracles. All the eloquent people of the world have failed to present anything resembling the Qur'an, not even like ten of its surahs. This Book speaks of past events, mentions future happenings and is recited by one who is an ummi or unlettered, who has not read the rudimentary alphabets and cannot write even one letter of the alphabet. Rather, he has never been in the company of the sholars. In spite of that, He recites the Book that confirms previous Heavenly Books and points out the fabricated in them. This Book is sweet, eloquent, fluent and unmatched. The excellences of this world are found in it. The scholars of Banu Isra'il also confirmed these qualities in this Book. The previous Books are a testimony to it.

Then why do they demand a miracle in the presence of such a great miracle?

There is mercy and counsel. The Qur'an demonstrates the truth and eliminates evil. It recalls past events that you might draw a lesson from them, and you might abstain from sin.

The testimony of Allah suffices for the Prophet ﷺ. No Prophet can forge a lie against Him, for He says, "If this messenger forged even one lie against Me, I would take His right hand and sever his jugular vein and none would rescue him"

Since the Prophet ﷺ is true, He helps him with miracles and victory, day by day.

Allah knows the secrets of the heaven and earth. Nothing is hidden from Him. Only those who do not believe in Him are in a loss. They will have to pay for their misdeeds on the day of judgment. What can be a greater in justice than not believing in Allah and believing in idols.

The All-Knowing, All-Wise Allah will punish that.

وَكَأَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۚ اللّٰهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۞

(28). How many are the creatures that carry not their own sustenance? Allah feeds (both) them and you. For, He hears and knows (all things). (29:60)

Explanation: After the hijrah (emigration). Allah increased the sustenance of the emigrants. They extended the sphere of their conquests to the corners of the world. Allah says that He is responsible for the sustenance of many beasts who cannot get their own sustenance nor store it. Allah does not forget any creature at any time, not ants, not birds, not fish. He says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ۔۔۔

{There is no moving creature on earth but its sustenance depends on Allah . . .} (11:6)

He knows well where they dwell and stay. This is recorded in His glorious record.

Ibn Hatim رحمه الله has transmitted that Sayyiduna Ibn Umar رضی اللہ عنہ narrated that he went with Allah's Messenger ﷺ to one of the gardens of Madinah. He picked up rotten dates lying on the ground. He opened them, cleaned them and ate them. He also asked Ibn Umar رضی اللہ عنہ to eat. He pleaded that he could not eat the rotten dates. The Prophet ﷺ said, "But, I like them very much because it is the morning of the fourth day that I have not eaten, because I had nothing to eat. Listen, if I had wished I could have prayed to Allah and He would have given me the countries of Qaysar(ceasar) and Kisra (chosroes). O Ibn Umar! How will it be with you when you are with such people who hoard grain one year ahead and they will have no faith and no reliance at all." Ibn Umar رضی اللہ عنہ added that while they were still there, this verse ....29:60) وکاین) was revealed. Allah's Messenger ﷺ said, "Allah has not commanded me to amass the treasures of the world and to have tall hopes and wishes. If anyone collects the treasures of the world and hopes for the lasting life with it, then he must know that the lasting life is in Allah's hands. Listen, I do not collect dinar and dirham nor keep provision in store for the morrow."

It is well-known that when the young of the crow are hatched they have white hair and white feathers. The crow detests them because of this and abandons them. After some days, the white colour turns black and the parents return to their fledgling or nestlings and provide them seeds. During the time when these nestlings are left in the

lunch by their parents. Allah sends to them small, tiny mosquitoes as their feed.

The Arab's poets have composed poetry on it.

The Prophet ﷺ said, "Travel that you may gain health and sustenance."

He also said, "Travel to gain health and booty.""

He also said, "Travel. You will benefit, observe fasting, good health will be your lot. Participate in jihad, you will get booty."

He also said, "Travel with the hardworking and the ease loving."

Allah ends the verse saying: He is All-Hearing, All-knowing.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ
لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿٦١﴾ اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ
يَقْدِرُ لَهٗ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٢﴾ وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ
السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ۭ قُلِ الْحَمْدُ
لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿٦٣﴾

(29) If, indeed, you ask them who has created the heavens and the earth and subjected the sun and the moon (to His law), they will certainly reply, "Allah." How are they then deluded away (from the truth)?

Allah enlarges the sustenance (which He gives) to which ever of His servants He pleases. And. He (similarly) grants by (strict) measure (as He pleases), for, Allah has full knowledge of all things.

And, if indeed you ask them who it is that sends them rain from the sky and gives life therewith to the earth

after its death, they will certainly reply "Allah!" Say, "Praise be to Allah!" but most of them understand not. (29:61-63)

Explanation: Allah makes it clear that only He is worthy of worship. Even the polytheists concede that only Allah is the Creator of the heaven and earth, the One to subjugate the sun and the moon, the One to cause night and day to succeed one another, the Creator, the sustainers, the Giver of live and of death. . .

He knows well who is worthy of being affluent and being poor.

He is Aware of the needs of His creatures.

The question is: when the polytheists know that Allah alone is the Creator, the One who seizes, then why do they worship others besides Him? Why do they rely on them? If He is the Sovereign of all then only He is worthy of worship. It is strange that one believes in Oneness of the Lord (sustainer) but does not believe in Oneness of God. The Qur'an often mentions both things together. The idolaters of Makkah were convinced of the unity of the Lord (meaning sustainer), so they were made to affirm that and were invited to believe in the unity of God.

The idolaters called the Labayk during Hajj and umrah (pilgrimage) but declared that Allah had partners. They said:

لَبَّيْكَ لَاشَرِيْكَ لَكَ اِلَّا شَرِيْكًا هُوَلَكَ تَمْلِكُهُ وَمَا مَلَكَ

(Here am I, You have no partner except the partner whose Master and Master of whose dominion You are).

اَوَ لَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ ۗ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا
بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ۗ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ
لَكٰفِرُوْنَ ۝٨ اَوَ لَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ

مِنْ قَبْلِهِمْ ۚ كَانُوٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّ اَثَارُوا الْاَرْضَ وَعَمَرُوْهَآ اَكْثَرَ مِمَّا
عَمَرُوْهَا وَجَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوٓا
اَنْفُسَهُمْ يَظْلِمُوْنَ ۝

(30) Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth and all between them: yet are there truly many among men who deny their meeting with their Lord (at the resurrection)!

Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done, there came to them their Messengers with clear (Signs which they rejected to their own destruction): Allah was not who wronged them, but they wronged their own souls. (30:8-9)

Explanation: Every little particle in the universe is a sign of the Power of Allah, Mighty and Glorious. It points to His unity and providence (or protective care). So reflect on the creation and know the Creator through them Observe the higher world and observe the lower universe Think of the creation of other beings. They are not created for no purpose. Rather, Allah has made them useful and as signs of nature. The term is appointed for each creature which is the Last Hour which many people deny.

Then Allah attests to the truth of His Prophets by pointing out to the shocking consequences of their adversaries, and the success of their friends. Allah says that people should look around the world. They will see that previous people who were more prosperous than them and stronger, as much as ten times more, suffered utter destruction when they belied the Messengers and

rejected the miracles and persisted in their evil ways. No one came to their aid

Allah never is unjust to His creatures They themselves invite punishment on them committing wrong unceasingly They belied Allah's signs made fun of His words. Allah says elsewhere that He has turned their hearts and their eyes because of their refusal to believe, leaving them in their folly

Allah has made their hearts awry because of their strayed ways.

If they turn their faces even now, know that Allah has intended to seize them for their sins.

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ ۝ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ
الْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ۝ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ وَكَذٰلِكَ تُخْرَجُوْنَ ۝

(31). So (give) glory to Allah when you reach eventide and when you rise in the morning.

And to Him belongs all praise in the heavens and on earth and in the late afternoon and when the day begins to decline.

He is Who brings out the living from the dead and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought out (from the dead). (30:17-19)

Explanation: The glorification and praise of Allah are indication of His perfect power and mighty authority. Allah guides His creatures to it and says that He is without blemish and Praiseworthy. In the evening when the day puts together its light. . . before completing the next sentence, Allah makes it explicit that . . . only He is worthy

of praise and glorification in the universe. Their creation by itself speaks of it. Then, the sentence is continued and glorify Allah in morning and evening together with isha (when day declines) and zuhr (noon). It is when darkness spreads and when there is perfect light around Indeed all praise is for Him Who created darkness and light He made morning what manifests and night what gives solace.

According to Musnad Ahmad, the Prophet ﷺ asked "Shall I disclose to you why Allah gave Ibrahim علیہ السلام the name Khalil (friend faithful)?" Then, he added, Because he recited every morning and evening:

فَسُبْحٰنَ اللّٰهِ - - - وَحِيْنَ تُظْهِرُوْنَ

both these verses."

The hadith in Tabarani says about these two verses that if anyone recites them in the morning and evening the he gets whatever he lost that day

Then the verse continues that Allah is the Creator of life and death Who brings forth the living from the dead and the dead from the living He is Powerful over everything and over the converse of everything, from seed to tree and from hen to eggs and eggs to hen sperm to man and man to sperm, believer to infidel and infidel to believer.

He turns barren land into fertile land. It is as He says in surah Yasin that He rejuvenates dry and arid land so that is produces grain and fruit.

He says also that He causes a dead land where smoke rises to become lively and green with two drops of moisture. Then it is rich with various produce.

So, in this verse, He says: all of you will come to life after death from your graves.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ۝

(32) See they not that Allah enlarges the provision and restricts it to whomsoever He pleases? Surely in that are signs for those who believe (30 37)

Explanation: According to a hadith the believer's case is strange. Every decree of Allah is better for him. If he expresses gratitude when he is comfortable that is better for him. If he shows patience in difficulty, that is better for him.

Only Allah is Authority and Master. He runs the universe according to His wisdom.

He gives to people little or more and some go through hardship while others have plenty. In this is a sign for the believer.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَائِكُم
مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝

(33). He is Allah Who has created you: further, He has provided for your sustenance. Then He will cause you to die, and again He will give you life. Are there any of your (false) partners who can do any single one of these things? Glory to Him! And High is He above the partners they attribute (To Him)! (30 40)

Explanation: Man is born naked and bereft of all knowledge and strength. Allah gives him sight, hearing and other blessings, like wealth and property. Two companions came to the Prophet ﷺ. He was occupied in some work and they helped him out. He said, 'No one is ever deprived of his livelihood. Man comes to this world hungry and naked. Then Allah gives him livelihood. After

this life, He causes him to die to resurrect him on the day of resurrection

None of those whom you worship besides Allah is able to do even one of these things Only He is the Creator, The sustainer. He gives life and death. He will cause all creatures to live again on the day of resurrection. He is without partner. He is Pure, Great, Mighty, Glorious There is none like Him and none equal to Him He has no offspring and no parents. He is one independent.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ وَ لَهُ الْحَمْدُ فِى الْاٰخِرَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝ يَعْلَمُ مَا يَلِجُ فِى الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيْهَا ؕ وَهُوَ الرَّحِيْمُ الْغَفُوْرُ ۝

(24). Praise belongs to Allah to Whom belong all things in the heaven and on earth Praise is for Him in the hereafter. And, He is full of wisdom acquainted with all things

He knows all that goes into the earth and that comes out thereof, all that comes down from the sky and all that ascends thereto And He is the most Merciful, the Oft-Forgiving. (34 1-2)

Explanation: All the blessings of this world and the next are from Allah Who is the Ruler of all rulers and their dominions So, He is worthy of all praise. He is the God and there is none besides Him All creatures will be returned to Him. Everyone on earth or in the heaven is subservient to Him and in His hold He says elsewhere

وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى

{And to Us belong the end and the beginnings} (92.13)

He has authority over all. And, He is aware of everything, nothing is hidden from Him, not even a little

thing. His knowledge encompasses the drops of rain on earth and the seeds sowed in the ground. He also knows what the earth produces.

He knows the quantity, nature and kind of whatever comes out of the earth He is very kind to His creatures and gives them respite to repent from their sins. He forgives the repentant.

Anyone who relies on Him is not let down.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنْ نَشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾

(35). See they not what is before them and behind them, of the sky and the earth? If we wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Surely in this is a sign for every devotee that turns to Allah (in repentance). (34 9)

Explanation Allah created the wide, large heaven and the expansive earth. Wherever you go you will have the heaven above you and the earth below your feet. He says:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

{With power and skill did We construct the firmament: for We alone create the vastness of space. And We have spread out the (spacious) earth: How excellently We do spread out.} (51: 47-48)

The same message is reproduced here: wherever you look you see the heaven and earth.

Allah is Powerful. He can recreate as He creates. If He decides He can cause you to be swallowed up into the earth or cause the heaven to disintegrate over you. Surely, your sin and wrongdoing make you eligible for that punishment, but Allah's mercy allows you respite. Any sane, wise person will never doubt the power of Allah to resurrect him after his death. He says:

اَوَ لَيْسَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۚ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿۸۱﴾

{Is not He Who created the heavens and the earth able to create the like thereof?} (36:81)

Surely He is able to.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۵۷﴾

{Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: yet most men understand not.} (40:57)

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ وَ الْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَ اِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى اَوْ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۴﴾

(36). Say: "Who gives you sustenance from the heavens and the earth?" Say: "He is Allah, and certain it is that either we or you are on right guidance or in manifest error!" (34:24)

Explanation: Allah makes it clear that only He is the Creator and the Sustainer. Only He is Divine. If they are convinced that Allah sends down rain and grows grain on the land, then they should submit that He alone is worthy of worship.

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِىْٓ اَجْنِحَةٍ مَّثْنٰى

وَثُلٰثَ وَرُبٰعَ ؕ یَزِیۡدُ فِی الۡخَلۡقِ مَا یَشَآءُ ؕ اِنَّ اللّٰہَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ ○

(37). Praise belongs to Allah Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings- two, or three, or four (pairs): He adds to creation as He pleases for Allah has power over all things.} (35 1)

Explanation: Allah originated with His perfect power the heavens and the earth.

Dahhak said that fatir (create out of nothing) means Creartor. He made the angels messengers between Himself and His Prophets علیہم السلام. They have wings from two, three pairs to more.

Allah's Messenger ﷺ said that on the night of his ascension to the heavens, he saw Jibrail علیہ السلام with six hundred wings (pairs), each two as distant as the east and the west. He adds their wings as He pleases.

مَا یَفۡتَحِ اللّٰہُ لِلنَّاسِ مِنۡ رَّحۡمَۃٍ فَلَا مُمۡسِکَ لَہَا ۚ وَ مَا یُمۡسِکۡ ۙ فَلَا مُرۡسِلَ لَہٗ مِنۡۢ بَعۡدِہٖ ؕ وَ ہُوَ الۡعَزِیۡزُ الۡحَکِیۡمُ ○

(38). What Allah out of His mercy does bestow on mankind there is none can withhold, what He does withhold, there is none can grant, apart from Him and He is the Exalted in Power, full of wisdom. (35.2)

Explanation: Every thing that Allah wishes happens. What He does not wish does not happen. What He gives none can keep back. What He withholds, none can give.

Imam Maalik رحمہ اللہ reported that when it rained, Sayyiduna Abu Hurayrah رضی اللہ عنہ used to say, "Rain is sent to us from the star of victory." Then he would recite this verse.●

● Ibn Abu Hatim

وَاللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ كَذٰلِكَ النُّشُوْرُ ۝

(39). He is Allah Who sends forth the winds so that they raise up the clouds. And We drive them to a land that is dead, and revive the earth therewith after its death even so (will be) the resurrection! (35:9)

Explanation: Generally, the Qur'an refers to revival after death as parched land turning green, as in surah al-Hajj and elsewhere. This carries a lesson for the creatures. There was not a slight sign of grass but suddenly there is greenery all around as far as one can see

The limbs of the son of Aadam عليه السلام that are dispersed in the graves or elsewhere will emerge from the graves as complete bodies the moment water pours down from under the throne

According to a sahih hadith all of the son of Aadam عليه السلام rots and decays except a rib bone that remains intact. It is from this what man is created and will be reassembled from it. This is how life returns after death This hadith has been mentioned in the exposition of surah al-Hajj Abu Razin رضی اللہ عنہ asked the Prophet ﷺ "O Messenger of Allah, how will Allah resurrect the dead?" He said, "O Abu Razin, have you never passed by a land that is lifeless anywhere near your neighbourhood? Then you find it green, and fertile?" He said, "Yes!" The Prophet ﷺ said, "This is how Allah will resurrect the dead. If anyone likes to lead an honourable life in this world then he must obey Allah. Only He fulfills his desire"

There is another verse, "Those who befriend the infidels at the cost of the believers to gain honour, they must wash their hands off honour."

Honour and respect are in Allah's Power. Allah says elsewhere in the Qura n, "Let not their words grieve you. All honour is for Allah "

Allah says in another verse·

وَ لِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ﴿٨﴾

{But honour belongs to Allah and His Messenger, and to the believers, but the hypocrites know not.} (63:8)

وَ اللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَ مَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَ مَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّلَا يُنْقَصُ مِنْ عُمُرِهٖۤ اِلَّا فِیْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿﴾

(40). And Allah did create you from dust; then from a sperm drop. Then He made you in pairs And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a decree (ordained). All this is easy for Allah. (35 11)

Commentary: Allah created your father, Aadam علیہ السلام from dust and his offsprings from despised sperm drop Then made you man and wife. It is His kindness that He made wives for men They are a means of solace for them

Allah is aware of a women's conception and delivery as He is aware of a seed in darkness and everything in water and on land It is recorded in His Book, A similar verse is·

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى ـ ـ ـ

{Allah does know what every female (womb) does bear . .} (13·8)

A complete commentary on it may be seen there.•

Allah Knower of the unseen, knows, too, the conceived child that will live long. It is recorded with Him Ibn Abbas رضی الله عنه reported the hadith (Qudsi) 'He for whom I have decreed a long life, he will complete it. The Length of his life will reach the age that I have recorded and he for whom I have ordained a short life will live that much. All this is recorded with Allah aforehand. And, everything is easy for Him.

Anyone's age being cut off could also mean that the sperm drop is aborted before conception. Allah is aware of it Some people live past one hundred years and some die soon after birth Anyone dying before sixty is also a short-lived person.

It is also said that child's life is ordained while it is in its Mother's womb. All people do not have the same length of life Everyone lives as long as is recorded for him. The age that is ordained and such of it as has been lived, Allah knows all that

وَ مَا يَسْتَوِى الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ أُجَاجٌ ؕ وَ مِنْ كُلٍّ تَأْكُلُوْنَ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ۝

(41) Nor are the two bodies of flowing water alike the one palatable, sweet and pleasant to drink and the other, salty and bitter. Yet from each (kind of water) do you eat flesh and tender, and you extract ornaments to wear. And you see the ships therein that plough the waves, that you may seek (thus) of the bounty of Allah that you may be grateful. (35:12)

• Tafsir Ibn Kathir, Darul Isha'at, Karachi (under print)

Explanation: Allah mention the creation of a number of things a testimony of His great Power.

He created seas of two kinds. One has clean, sweet water that flows through populated areas and uninhabitated places. The other is the static salt-water allowing ships to sail through. Each has fish of kindred kinds and pearls and rubies, etc.

This permits you to engage in commerce and seek your livelihood. You may thus be grateful to your Lord on having all this at your behest. Allah has made the things of heaven and earth subservient to you. This is His blessing and favour for you.

يُولِجُ الَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي الَّيْلِ ۙ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۖ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ﴿۱۳﴾

(42). He merges night into day, and He merges day into night, and He has subjected the sun and the moon (to His law); each one runs its course for a term appointed. Such is Allah your Lord. To Him belongs all dominion. And those whom you invoke besides Him have not the least power. (35:13)

Explanation: This also speaks of Allah's Power. He made night a repose in darkness and day full of brightness. Days and nights vary in length in winter and summer. Sometimes, they are of equal duration.

He has subjected the stars, both stationary and moving, for a fixed term. He has made the universe to carry on till the appointed time which is the Last Hour.

He Who has created and set this in motion is, indeed, worthy of worship. He is the Sustainer. No one else is deserving of worship. The idols that are worshipped or

other things even angels that some people adore are all helpless before Allah They have no power over even such thing as the fine peel over a date seed They do not own the most insignificant thing of heaven or earth They cannot even hear anyone call them And for argument's sake, even if they hear anybody, they cannot help the supplicant because they have no power On the Day of resurrection, they will reject their worshippers and be fed up with them.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا
اَلْوَانُهَا ؕ وَ مِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّ حُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَ غَرَابِيْبُ
سُوْدٌ ﴿۲۷﴾ وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ
اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

(43). See you not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His servants who have knowledge. For Allah is Exalted in Might oft-forgiving. (35:27-28)

Explanation: It is the Creator's art that each particular species has various kinds within itself A spell of rain causes different kinds of fruit each of various colours to grow and they have many different odours and taste. Allah says elsewhere:

وَفِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ

{And in the earth are tracts (diverse though) neighbouring . . .} (13:4)

These tracts have grapes side by side with dates or fields with crop, etc.

It is alike with mountains. Their colours vary Some have paths and valleys. Some are elaborate and some are uneven

Nature has played its role with the living things too They are of different get up according to their localities and also within the same locality. Among men are Ethiopians, Romans, Arabs, Indians and so on. There is a verse

وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ

{.. and the variations in your languages and your colours.} (30 22)

This, indeed, is a perfect sign for a scholar. The animals too are different species, colours, shape but also various within one species and, indeed, one animal too has spots of colours or patterns on its body

Subhan Allah! He is the Best of creators!

According to Musnad Bazzar, a man asked Allah's Messenger ﷺ "Does Allah also use colour?' He said, "Yes! He dyes in such a way that the colour never fades."

The next words assert that only the ulama fear Allah as He should be feared because they do know and understand The fact is that the more one knows about Allah, the more he fears Him in his heart and the more He recognizes His might. He who knows that Allah is powerful over all things will fear Him at every step he takes.

The true knowledge of Allah is possessed by him who does not associate anything with Allah, respects what He has prescribed as lawful and abstains from what He has declared as unlawful, abides by His commands and takes care of what He prefers. This man is convinced that he will meet Allah and will have to give account of his doings

Fear of Allah is a potential that is a hurdle between a man and disobedience of Allah. An aalim (or a scholar) is he who fears Allah even in private and longs to please Allah and hates those things that displease Allah.

Sayyiduna ibn Mas'ud رضی الله عنه said, "Too much talk is not a sign of knowledge. Knowledge and learning inculcate fear of Allah."

Imam Maalik رحمه الله said, "Narrating many traditions does not indicate knowledge. Knowledge is a light that Allah has put in the heart of His servant."

Ahmad ibn Salih Misri رحمه الله said, "Knowledge is not narrating many traditions. Rather, it is that which Allah has commanded to obey, meaning: the Book, Sunnah and what the Sahabah and imams have conveyed."

"The light that goes ahead of a person heads learning and its meaning."

There are three kinds of ulama.

(i) Scholar who knows Allah.

(ii) Scholar who knows Allah's commands, and,

(iii) Scholar who knows Allah and His commands.

The first named does not know Allah's commands while the second does not possess awareness of Allah. The third named is a scholar who possesses an awareness of Allah as well as of His commands. He fears Allah and knows the limits and the prescribed duties.

In contrast, the first named fears Allah but lacks knowledge of His commands.

The second named has information of Allah's commands but does not fear Allah in his heart.

إِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٣٨﴾ هُوَ الَّذِيْ

جَعَلَكُمْ خَلٰٓئِفَ فِي الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ وَلَا يَزِيْدُ الْكٰفِرِيْنَ
كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا ﴿٣٩﴾

(44). Verily, Allah knows (all) the hidden things of the heavens and the earth. Verily, He has full knowledge of all that is in (men's) hearts.

He is (Allah) Who has made you inheritors in the earth. If, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing. (35:38-39)

Explanation: Allah says that He has vast knowledge. He knows everything of the heavens and earth and the secrets of the heart and He will judge the deeds of every doer.

He has made you successors of each other on the earth. The disbelievers will pay for their disbelief. The wrath of Allah multiplies on them as their disbelief increases. At the same time, they suffer greater loss As for the believer, with every increase in his life, his pious deeds Multiply, his ranks increase and he gains additional approval with Allah.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا
مِنْ اَحَدٍ مِّنْ بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤١﴾

(45). Surely, Allah sustains the heavens and the earth lest they cease (to function) and if they should fail, there is none- not one can sustain them thereafter: verily He is Most forbearing, oft-forgiving. (35:41)

Explanation: It is Allah's power that maintains heavens and earth at their proper place. They are there at His command. In spite of the disobedience of the creatures, Allah gives them respite and forgives them. He continues

to be kind to His creatures, otherwise the heaven and earth would collapse with them.

According to a hadith, the Prophet ﷺ spoke from the pulpit once about Prophet Musa عليه السلام. He wondered to himself in his mind, "Does Allah ever sleep." Allah sent to him an angel who did not let him sleep for three days. Then he gave him a glass bottle in each hand and instructed him to preserve them safely and not drop them. Prophet Musa عليه السلام took them in his hands and held them tightly but he felt drowsy. Initially, he checked himself and the bottles were safe in his hands but soon he succumbed to sleep and he let the bottles drop from his hands. They smashed to bits.

The message is that one who sleeps cannot preserve two bottles so how could Allah be expected to preserve heaven and earth if He were to sleep. (Ibn Abu Hatim)

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ
كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللهُ لِيُعْجِزَهٗ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي
الْاَرْضِ ۚ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿٤٤﴾

(46). Do they not travel through the earth and see what was the end of those before them- though they were superior to them is strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth, for He is All-Knowing, All-Powerful. (35:44)

Explanation: The rejectors are asked to travel on land and observe how those before them had fared. They were stronger than them and more rich. But, they lost every thing and could not ward off the punishment on them. They had no help at all. No one can halt Allah's will. If He seized every sinner, then one would be safe on earth or in heaven, even animals and their provision. But, Allah has given respite and has defamed punishment.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝٣١

(47). See they not how many generations before them we destroyed? Not to them will they return. (36:31)

Explanation: On the day of resurrection, they will see the punishment and rub their hands. They would wish that they had not belied the Messengers عليهم السلام. If they had pondered, they would have seen how their predecessors had fared and would have mended their ways. None of the earlier people returned to them from the next world.

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝٣٣ وَ
جَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝٣٤ لِيَأْكُلُوا
مِن ثَمَرِهِ ۙ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ۝ سُبْحَانَ الَّذِي خَلَقَ
الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝٣٦

(48). A sign for them is the earth that is dead: We do give it life and produce grain therefrom, of which you eat.

And We produce there in orchards with date palms and vines, and We cause springs to gush forth there in.

That they may enjoy the fruits of this (artistry). It was not their hands that made this. Will they not give thanks?

Glory to Allah Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge. (36: 33-36)

Explanation: Allah points out a sign of His power and about the resurrection of the dead. It is the revival of the dead earth. It was utterly barren with no produce. But, He revived it with rain so that it produced fruit, flowers and a

variety of other things like grain, etc. Human beings eat it and their cattle eat some of it.

Rivers begin to flow and irrigate gardens and fields. A livelihood is also provided to some through fields and gardens. This is because of Allah's mercy and His power. No one else has ability to do it, or to preserve and prepare it.

Why then do people not thank Allah? Why do they not acknowledge His favours?

These words have also been explained to mean: they eat the fruit and reap what they sow. Indeed, the recital of the verse by Ibn Mas'ud رضی الله عنه means: {without blemish is Allah who made pairs of the earth's produce and their own kind and other things whether you know them or know not.}

There is a similar verse:

وَمِنْ كُلِّ شَيْءٍ ـ ـ ـ ـ تَذَكَّرُوْنَ

{And of everything We have created pairs that you may receive instruction} (51:49)

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿٣٧﴾ وَالشَّمْسُ
تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَّرْنٰهُ
مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ
الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۭ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤٠﴾

(49). And a sign for them is the night. We withdraw there from the day and behold they are plunged in darkness And the sun runs its course for a period determined for it. That is the decree of (Him) the exalted in Might, the All-Knowing.

And the moon- we have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of a date stalk.

It is not permitted the sun to catch up the moon, nor can the night outstrip the day: each(just) swims along in (its own) orbit (according to law). (36: 37-40)

Explanation: Another of Allah's signs is mentioned here. Day and night pursue one another. Elsewhere, Allah says:

يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيْثًا

{He draws the night as a veil over the day, each seeking the other in rapid succession} (7:54)

The something is said in the verse under discussion.

It is not the sun alone but all the creation that is under the throne. The throne encompasses the entire creation. It is not circular or round as astronomer's say but it is dome-shaped with pillars and the angels carry it. It is in the world above the earth the sun is nearest to the throne at the time of zuhr. At midnight, it is the farthest from the throne when it is exactly opposite its position at zuhr. It prostrates itself and asks permission to rise (in the east).

Sahih Bukhari has the hadith of Sayyiduna Abi Dharr رضی اللہ عنہ that he was with Allah's Messenger ﷺ in the mosque at the time of sunset. He asked Abu Dhar رضی اللہ عنہ, "Do you know where the sun sets?" He said, "Allah and His Messenger know." He said, "It goes under the throne, prostrates itself before Allah."●

According to another hadith, Abu Dharr رضی اللہ عنہ asked the meaning of this verse. The Prophet ﷺ said, "Its resting place is under the throne.

● Bukhari #3119, Muslim #397,398, Before & after the Last Hour, Ibn Kathir p 156, Darul Isha'at, Karachi.

The hadith of Musnad Ahmed also has that it will seek Allah's permission to return and will be given the permission "Return from where you had come" So it will rise at its place of rising This is its course (or resting or halting place) Then the Prophet ﷺ recited the initial words of this verse.

According to another version, "It will prostraste itself but it will not be approved and it will ask permission but will not be allowed. Rather, it will be told to return from where it had come. So it will rise in the west. This is the meaning of the verse

It is also said that مستقر (mustaqar, course for a determined period) is the end of its course. Or, the limit of its height in summer and the lowest point in winter. Or, the end of its course. On the Last Day, its movement will be stopped and it will lose its light. The universe will end and this will be the final halting.

Qatadah رضی الله عنه said that it runs its determined course, meaning at its scheduled time and orbit and does not exceed it The course is determined both for summer and for winter.

The recital of Ibn Mas'ud رضی الله عنه and Ibn Abbas رضی الله عنه means that it has no peace and rest, but moves along by day and night at Allah's command It does not stop and does not get weary. He (Allah) has subjected the sun and the moon to you They do not get tired nor stop and will go on their orbit till the Last Hour This is its measure set by Allah whom none can hinder and whose command no one can put off. He is the Knower Who knows every movement and pause. He has set a fixed speed that cannot be changed nor contravened

Allah brings it out in the morning and has made night a time of peace. He has set a determined path for the sun and the moon.

He says that He has measured mansions for the moon (to traverse). It has its own orbit. By it, months are determined while the sun's movement determines night and day. The Qur'an says elsewhere: They ask you about the moon (2:189). Say: It is a sign to mark fixed periods of time . . . and for pilgrimage.

According to another verse: He made the sun a shining glory (ضياء) and the moon a light. (10:5) He measured its mansions that you may reckon time (years, etc.) by it.

Another verse says that He made the night and day as two, signs. The light of the night, He has made soft and the light of the day sparkling bright so that you may seek the livelihood sent down by your Lord and that you may reckon time (the passage of years).

Thus, the sun is known for its dazzling light and the moon's light is within itself and its movement is different too. The sun rises and sets every day with the same lustre but the points of rise and setting are different (particularly) in winter and summer, as also times of rise and setting which is why days and nights are of different duration. Sun is the star of the day and moon of the night.

The moon rises on the first of the month, a tiny crescent with a very dim light. The light is better on the second night and it progresses to a higher level too. Then, as the month progresses and it rises, its light also becomes brighter. On the fourteenth, it is brightest and complete, meaning a full moon. Then, it is the reverse. It begins to dwindle and its light gets dimmer and dimmer till it is like the twing of a palm tree that has dried out.

Then, Allah makes it rise again in the new month. The Arabs have named the nights of the month according to the brightness of the moon. The first three nights are (غرر) gharar. The next three are nafl (نفل). The three after that are tis (تسع), because the last of these is the ninth (and in Arabic tisa ninth).

The next three nights are ashr(عشر) because they begin with the tenth.

The three after them are bayd (بيض) because the moonlight remains till the end.

The next three nights are dar (درع). They are so-called because the moon rises somewhat late on the sixteenth and there is a slight darkness for some time.

The nights following these are called zulm (ظلم). Thereafter, are hanawus, darari, muhaq because the moon disappears in these three nights and the month also ends.

The verse then says that He has determined the limits of the sun and the moon. It is impossible for either of them to veer off course or disappear. This is explained thus:

Hasan رحمه الله said that it happens on the first of lunar month. Ibn Mubarak رحمه الله said that wind has wings and the moon makes place against water under it.

Abu Salih رحمه الله said that its light cannot overtake the light of the other.

Ikrimah رحمه الله said that the sun cannot rise in the night. And, night cannot overtake day, meaning that night does not follow night but day comes between two nights.

Therefore the sun's sovereignty is during the day while moon's kingdom is at night. As night departs, day takes over. They pursue one another but there is no likelihood of an accident or of a confusion. We cannot have a perpetual day without a night or a perpetual night without a day. Each has its time of arrival and of departure.

All of them- sun, moon, night and day-swim in the open space.

Zayd ibn Aasim رضی الله عنه said that all this comes in the space between heaven and earth.

Some people compare the sphere to the spindle of a wheel. Some others compare it to the breadth of a mill.

وَ اٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُوْنِ ﴿۴۱﴾ وَ خَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿۴۲﴾ وَ اِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَ لَا هُمْ يُنْقَذُوْنَ ﴿۴۳﴾ اِلَّا رَحْمَةً مِّنَّا وَ مَتَاعًا اِلٰى حِيْنٍ ﴿۴۴﴾

(50). And a sign for them is that We bore their race (through the flood) in the loaded ark. And we have created for them similar (vessels) on which they ride. (36:41-44)

Commentary: Allah, Mighty and Glorious, Mentions another of His signs of His power. He has subjected the seas to allow ships to sail therein. The first ship to sail was the ark of Prophet Nuh عليه السلام. He and those who had believed embarked on it and brought themselves on it to safety. No one apart from them survived on the earth.

Allah Says that He had loaded the ship with the forefathers of people of this age. It was full to capacity with all things of necessity. Animals were also put on it at the command of Allah, a pair of every kind.

The ship was an imposing, large affair, strong and sturdy. Allah also prepared for him conveyances on land, for example the camel that is appropriately called the ship of the desert, and other quadrupeds.

Also, possibly the ark of Prophet Nuh عليه السلام was the forerunner of other ships, both large and small. This opinion is based on the verse:

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً

{That We might make it a message for you.} (69:12)

Do not forget Allah's favour that He transported him to safety from the sea. He could have drowned all of them with the ship and none could have rescued them.

وَاتَّخَذُوا مِنْ دُونِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿٧٤﴾ لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿٧٥﴾ فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿٧٦﴾

(51). Yet they take (for worship) Gods other than Allah, (hoping) that they might be helped!

They have not the power to help them: but they will be brought up (before our judgment seat) as a troop (to be condemned).

Let not their speech, then, grieve you. Verily We know what they hide as well what they disclose. (36:74-76)

Explanation: The belief of the polytheists is rejected that their gods would help them and give them enlarged sustenance. Also, they hoped that their gods would draw them nearer to Allah. But, Allah says that they are unable to help them. In fact, they cannot help themselves and if anyone damages them, they cannot prevent him. Besides, their gods cannot even speak.

On the day of resurrection, they will be lined up with their worshippers as helpless on lookers so that the idolaters and polytheists would be utterly disgraced.

Qatadah رحمه الله said that though the idols and gods are of no use to them, yet they continue to stand before them devotedly and are not prepared to listen to anything against them.

Allah instructs the Prophet ﷺ not to grieve over them. He would punish them soon.

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ۝ وَ
ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ ۝ وَلَهُمْ فِيْهَا مَنَافِعُ وَ
مَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ۝

(52) See they not that We have created for them-among other things which Our hands have fashioned-cattle which are under their dominion?

And that We have subjected them to their (use)? Of them some do carry them and some they eat:

And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful? (36:71-73)

Explanation: Allah says that He created the animals and placed them in the hands of human beings Even a child can hold the halter of a camel and lead it by it. In fact, one hundred lined up camels will follow the camel led by the child.

Apart from this, some camels are used to cover very tiresome journeys very easily. Besides the rider, luggage is also carried during the journey. They are used to transport heavy loads

Some camels are slaughtered to eat their flesh.

Their wool and their hides are also used.

Their milk is consumed

There are other uses too

Hence, the people must give thanks to Allah the Creator the True owner. They must worship only Him and believe in Him as the only God. They must not associate anyone with Him.

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝ وَ ضَرَبَ

لَنَا مَثَلًا وَّ نَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَ هِيَ رَمِيْمٌ ﴿۷۸﴾ قُلْ
يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيْمُ ﴿۷۹﴾ الَّذِيْ
جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ﴿۸۰﴾

(53). Does not man see that We created him from sperm? Yet behold! he (stands forth) as an open adversary!

And he makes comparisons for Us, and forgets his own (origin and) creation. He says, "Who can give life to (dry) bones and decomposed ones (at that)?"

Say, "He will give them life Who created them for the first time! For He is well-versed in every kind of creation!

He Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)!" (36·77-80)

Explanation: The accurses Ubayy ibn Khalaf took a rotten decayed bone to the Prophet ﷺ. He rubbed it roughly with his little finger blowing off in the air its dust, and he asked "You say that Allah will revive these bones?" He said, "Yes! Allah will exterminate you. Then He will resurrect you and your fate will be in hell. Anyone who rejects a second life must think about his first life. Allah has created man from a despised sperm though he was nothing before that, then why question His ability."

There are many verses that speak of this subject. They say, for instance:

نَخْلُقْكُّمْ مِّنْ مَّاءٍ مَّهِيْنٍ

{Have We not created you from a fluid despicable?} (22:20)

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ

{Verily, We created, man from a drop of mingled sperm.} (76:2)

And some other verses.

According to a hadith in Musnad Ahmad, the Prophet ﷺ once spat in his palm. Then he placed his finger on it and said that Allah says, "O son of Aadam, can you make me, too helpless? I have created you from something like it. When you grew somewhat proper, you turned into one of some importance. You amassed wealth and put away the needy. But when your soul got stuck in the nostrils, you said, "Now I give away all my property in Allah's path." Now! That is not the time to make a charity.

In short, man who is created from a sperm grows to argue and disagree that he will be resurrected and reject Allah's Power to recreate. He should have contemplated not merely on the magnificent creation of the universe but on his own creation, too.

Allah says that he should be told, "He Who created these bones the first time will recreate them though they have decayed. He knows where they lie."

Once Uqbah ibn Umar رحمه الله requested Hudhayfah رضي الله عنه to narrate to him any saying of the Prophet ﷺ he may have heard from him, He narrated that Allah's Messenger ﷺ said, "When a man was about to die, He instructed his heirs to gather a lot of firewood when he dies and burn down his corpse after kindling a fire. Then, they should throw the ashes into the sea. They followed his instructions when he died. Allah, however, brought his ashes together and revived him and asked him what had led him to do that? He said, "Because of fear of You!" So, Allah forgave him."

According to another version, he had instructed that his ashes should be left to the wind to carry them away in part, and the rest should be thrown into the sea. Then, at Allah's command, both the air and the sea collected his ashes together, and Allah command him to stand up.. (to the end).

The verse concludes to establish that Allah is Omnipotent and can recreate. It calls attention 'From water, I grew trees that are green and full of fruit. Then they dry and from the wood I kindled fire." Compare the greenery and coolness to the dryness and heat. Nothing is difficult for Him. He can turn the moist to dry and vice-versa, and He can turn the living to dead and vice versa.

It is said that the verse refers to the trees found in the Hijaz: Markh (cynanchum viminale) and afar (dusty kind). When their twigs are scratched or rubbed one on another they give out an igniting spark. There is a saying among the Arabs.

لِكُلِّ شَجَرٍ نَارٌ وَاسْتَمْجَدَ الْمَرْخُ وَالْعَفَارُ

Every tree has the igniting spark (except vine tree).

أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِقٰدِرٍ عَلَىٰٓ أَنْ يَّخْلُقَ مِثْلَهُمْ ۚ
بَلٰى ۚ وَهُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهٗٓ إِذَآ أَرَادَ شَيْـًٔا أَنْ يَّقُوْلَ لَهٗ كُنْ
فَيَكُوْنُ ﴿٨٢﴾ فَسُبْحٰنَ الَّذِي بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّإِلَيْهِ تُرْجَعُوْنَ ﴿٨٣﴾

(53). Is not He, Who created the heavens and the earth, able to create the like thereof? Yes, indeed! For He is the Creator Supreme of skill and knowledge (infinite)! Verily, when He intends a things, His command is, "Be", and it is!

So glory to Him in Whose hands is the dominion of all things: and to Him will you be all brought back. (36:81-83)

Explanation: Allah reminds again that He created the heavens and all things in them, and the earth and whatever is inside it Knowing that He made these great things, it is not sensible to allege that He cannot create smaller things, like mankind, He says:

لَخَلْقُ السَّمٰوَاتِ۔ ۔ ۔ مِنْ خَلْقِ النَّاسِ

{Certainly, the creation of the heavens and the earth is greater than the creation of mankind.} (40:57)

So, clearly Allah is able to create smaller things, like mankind, too. And, if that is so then certainly He can revive the dead too.

There is this verse.

اَوَلَمْ يَرَوْ اَنَّ اللهَ الَّذِیْ۔ ۔ ۔

{See they not that Allah, Who created the heavens and the earth, is able to create the like of them?} (17:99)

Certainly, He is Able not only to do that but can do all things He is the Creator and the originator. He knows and sees everything.

According to a hadith qudsi, Allah says, "O My creatures! All of you are sinners except he whom I forgive. So, seek forgiveness from Me. I assure you that I shall forgive you. All of you are poor except He whom I enrich. I am al-Jawwad (the Generous). I am al-Maajid (The Most Excelent). And, I am al-Waajid (The perceiver). I do what I like.

My reward is just one word and My punishment, too, is just one word. Whatever I wish to do, I say only, "Be" and it becomes.

The next verse affirms that the EverLiving, Eternal is without blemish. He is the sovereign of the earth and heavens. In His hand are the keys to the heavens and the earths. He is the Creator of everything and the true Master, Sovereign. All will return to Him on the day of resurrection and He, the Just and the Bestower of rewards, will punish or reward them.

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا وَ رَبُّ الْمَشَارِقِ ۝٥ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ۨ الْكَوَاكِبِ ۝٦

(55). Lord of the heavens and of the earth, and all between them, and Lord of every point at the rising of the sun!

We have indeed decked the lower heaven with beauty (in) the stars. (37:5-6)

Explanation: The God of all of you is Allah alone, Sovereign of the heavens, the earth and all between. He subjected the sun, moon and the stars in the heaven. Another verse says:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ

{Lord of the east and Lord of the west. . .} (73:9)
Or, Lord of the points of rising and of setting in summer and in winter.

He mentions the adornment of the heaven immediately over earth seen by the earthlings. Its heavenly bodies brighten the earth as stated in the verse.

وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا.....

{And We adorned the lower heaven. . .} (41:12) (see also 67:5)

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ
عَلَى الَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۭ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۭ اَلَا هُوَ
الْعَزِيْزُ الْغَفَّارُ ۝٥ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ
لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ۭ يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ
بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ۭ لَآ اِلٰهَ اِلَّا هُوَ ۚ
فَاَنّٰى تُصْرَفُوْنَ ۝٦

(56). He created the heavens and the earth in true (proportions): He makes the night overlap the day, and the day overlap the night. He has subjected the sun and the moon (to His law), each one follows a course for a time appointed. Is not He the Exalted in Power- He who forgives again and again. He created you (all) from a single person then created, of like nature His mate: and He sent down or you eight head of cattle in pairs: He makes you in the wombs of your mothers in stages, one after another, in three veils of darkness. Such is Allah, your Lord and cherisher: to Him belongs (all) dominion. There is no god but He: then how are you turned away (from your true center)? (39:5-6)

Explanation: Allah is the Creator and Sovereign of every thing. He alters night and day at will and they follow one another. This working will not change till the Last Hour. He is Mighty and He forgives the sinners.

He Created all of you from Aadam عليه السلام, one being. In spite of that you differ from each other in colour, features, voice, etc. His wife (Sayyidah) Hawwa عليها السلام was also created from him. This is as stated elsewhere: He created

you from a single person, created, of like nature his mate, and from then twain scattered countless men and women, so fear Him! *(4:1)*

The next words of the verse mention that Allah has created for you eight male and female quadrupeds. This is mentioned in surah al-Anam *(verse 143):*

مِنَ الضَّانِ اثْنَيْنِ

{Eight in pairs - of sheep a twain, and of the goats a twain ...} meaning, cattle of all kinds and including cows and camels.

He creates you in the wombs of your mother. The sperm turns to congealed blood, to lump of flesh, bones, veins, ribs and soul . . . the best of Creators. These changes occur in three darknesses - of the womb, of its upper peel and of the belly. [1]

Allah is He Who created the heavens and the earth and even you and those preceding you. He is the Lord, the Sovereign and worthy of worship. There is no one besides Him.

It is a pity that you have no sense and do not realize the truth, but continue to worship others besides Allah.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾

(57). See you not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therwith, produce of various

[1] This is as per the Urdu text. Abdullah Yousuf Ali رحمه الله writes in his commentary on this verse footnote# 4252: the caul or membrane, the womb and the hollow in which the womb is enclosed. But we might understand three in 9 cumulative rather than a numerical sense.

colours; then it withers; you will see it grow yellow. Then he makes it dry up and crumble away. Truly, in this is a message of remembrance to men of understanding. (39:21)

Explanation: The water on land is from the sky. Allah sends it down from the heaven. The earth absorbs it and it spreads underground. Then Allah brings it out in the form of springs, etc.

The water that absorbs the impurities in the earth and turns brackish remains brackish. The heavenly water on mountains turns into ice and glaciers. The mountains absorb them and then water flows out as springs that irrigate surrounding lands and greenery abounds. Gradually, it withers and turns pale and dries up.

Is there not a lesson in this for the people of intelligence, and a warning, too? Do they not see that the world that appears beautiful and young today will turn old and ugly? The young, strong man of today will become old and weak and unsightly tomorrow ending up in the claws of death.

The intelligent should have his sight on the consequence. He is better whose end is better.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ لَيَقُوْلُنَّ اللّٰهُ ۚ قُلْ أَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ إِنْ أَرَادَنِيَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ أَوْ أَرَادَنِيْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ۚ قُلْ حَسْبِيَ اللّٰهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ﴿٣٨﴾

(58). If indeed you ask them who has created the heavens and the earth. They would be sure to say, "Allah!" Say, "See you then? The things that you invoke besides Allah- can they, if Allah wills some penalty for me, remove His penalty? Or, if He wills

some grace for me, can they keep back His grace?" Say. "Sufficient is Allah for me! In Him trust those who put their trust." (39:38)

Explanation: The Prophet ﷺ is told that those people frightened him of others than Allah. This is because they were ignorant and misled. If Allah lets anyone go astray, no one can guide him just as nobody is able to mislead one whom Allah leads to guidance, No one can harm one who puts trust in Allah. A person who submits himself to Allah is never deprived. No one is mightier and more honourable than Allah.

In the same way, no one can seize retaliation more than Allah does. He will punish severely those who disbelieve in Him or ascribe partners to Him, and those who contend against His Messengers.

Then, it is pointed out that the polytheists display more ignorance when, though they believe in Allah as the Creator, yet they do not cease to worship their false deities, who cannot harm or benefit and have no authority.

A hadith says: "Remember Allah! He will protect you. Remember Allah! You will find Him near to you, always. During ease be grateful to Allah. He will help you when you face hardship. When you ask for something, ask only Allah and if you seek help, seek it from Him. And be convinced that if all inhabitants of the world wish to harm you but Allah does not intend it, then all of them cannot hurt you in the least. And, conversely if all of them wish to profit you but Allah has not decreed it for you, then they will never be able to profit you. The rolls have dried up and pens have been taken away. Occupy yourself in pious work with conviction and gratitude. Much reward awaits one who endures hardships patiently, Help is associated

with patience Grief and sorrow are followed by relief and abundance. Along with hardship is ease."❶

The next words say that Allah suffices and the trusting trust Him Prophet Hud عليه السلام was told by his people, "Perhaps our gods have put some wrong in your mind." He said, "I call Allah to bear witness and all of you, too, be witnesses that I am fed up of all your deities, and you may join together and act against me in any way you like. Do not give me respite. Listen, I trust my Lord. He is Lord of all of you, too. The forelock of everyone walking on earth is in His Hand. My Lord is on the right path."

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰۤى اِلٰۤى اَجَلٍ مُّسَمًّى ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

(59). Allah takes the souls (of men) at death, and those that die not (He takes) during their sleep. Those on whom He has passed the decree of death, He keeps back (from returning to life) But the rest He sends (to their bodies) for a term appointed. Verily in this are signs for those who reflect. (39:42)

Explanation: (Allah says:) I have authority over every living being to do as I will, the major death is one in which My angels take the soul of man and the minor death is during sleep. Both are within My power. It is as in the verse:

يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ

{He takes your souls by night, and has knowledge of all that you have done by day.} (6:60)

❶ Ibn Abu Hatim.

... the appointed term is thus completed. All of you are to return to Him and He will inform you of what you did. He is Supreme over all His creatures and He sends an overseeing angel to you till the death of one of you comes when His angels will take the soul. They do not do anything less.

The two verses, under discussion, also speak of both minor and major deaths.

This also discloses that in the mala ul-alaa (the world of the angels), the souls come together and meet. Some of the predecessors say that the souls are taken away of those who die and of those who sleep but are alive. These latter souls are returned for their term (till they die).

Ibn Abbas رضی اللہ عنہ said that Allah withholds the souls of those who die but returns the souls of the living. There never is a mistake in it.

The discerning find innumerable evidences of Allah's omnipotence in this one thing.

قل اللهم فاطر السموت والارض علم الغيب والشهادة انت تحكم بين عبادك في ما كانوا فيه يختلفون ﴿٤٦﴾

(60). Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! You, indeed, you will judge between Your servants in those matters about which they have differed." (39:46)

Explanation: Allah mentions the hatred the polytheists have for monotheism and their love for polytheism. Then He, the One who has no partner, Says to His Prophet ﷺ "Call only Allah, the One, the Creator of the heaven and earth."

He created them when they were nothing and there was no model to go by. He knows the manifest and the concealed, the obvious and the obscure. The judgment

over their mutual differences will be made on the day they emerge from their graves on the day of resurrection.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿٦٢﴾ لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَ
الْاَرْضِ ۗ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٣﴾

(61). Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.

To Him belong the keys of the heavens and the earth: and those who reject the signs of Allah – they are the ones who will be in loss. (39:62-63)

Explanation: Allah alone is the Creator of all living bodies and inanimate things. He is the absolute Authority over them. He owns the keys of the heavens and the earths exclusively. He is worthy of praise and He is Omnipotent.

Those who disbelieve and deny are in a total loss.

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَ الْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَ
السَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾

(62). No just estimate have they made of Allah, such as is due to Him: On the day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand. Glory to Him! High is He above the partners they attribute to Him! (39:67)

Explanation: The polytheists could not grasp a just estimate of Allah, so they associate others with Him because of their failure. There is no one more mighty, more honourable, more sovereign and authoritative and more powerful than Him. No one is equal to Him.

This verse was revealed concerning the Quraysh idolaters. If they had estimated Him justly, then they would

not have belied Him. If anyone believes Allah to be powerful over everything then he respects Him but if anyone does not believe so, then he is not one who respects Him.

Sahih Bukhari carries a hadith against this verse that a Jewish scholar met Allah's Messenger ﷺ and said, "We read that Allah will hold all the seven heavens on one of His fingers, and all the earths on another finger, and the trees on one, and water and sand on one, and the rest of the creation on one. Then He will proclaim, 'I am the Master of all and the true King'." The Prophet ﷺ laughed because of the truth of what he said till his molar teeth were visible and then he recited this verse (under discussion), the Musnad Ahmad has this Hadith but that when he laughed, this verse was revealed. And, according to other versions, he counted what he said on his fingers beginning with his index finger, and this version mentions four fingers. [1]

Sahih Bukhari also has that Allah will grasp the earth (in His hand) and the heavens in His right hand and proclaim, "I am the King, Where are the kings of the earth?"[2]. This hadith of Sahih Muslim has that the earths will be on one of His fingers and the heavens in His right hand, and He will declare "I am the King." [3]

According to a hadith in Musnad Ahmad, the Prophet ﷺ recited this verse on the pulpit one day gesturing vigorously with his hand, right and left, forward and behind, saying, "Allah will speak of His greatness Himself. He will say I am al-Jabbar, I am al-Mutakabbir, I am al-Maalik, I am al-Aziz, I am al-Karim.[4] He gestimlated vigorously and his

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[1] Bukhari #4811, Muslim #19, 21-2786, Tirmidhi #3249, Musnad Ahmad #4368

[2] Bukhari #4812

[3] Muslim #23-2787

[4] Respectively: The overpowering, The Majestic, The Sovereign, The Mighty, The Compassionate.

body movement was so much tha. his Sahabah رضی اللہ عنہ were worried lest the pulpit topple with him.

Ibn Umar رضی اللہ عنہ demonstrated the Prophet's ﷺ actions thoroughly as he described that Allah would take the heavens and the earth in His hand and proclaim, "I am King." He closed his fist and opened it stretching his fingers. As he moved his body right and left, the pulpit shook forcefully... •

Another version has that as the Prophet ﷺ recited this verse, the pulpit began to shake. He did it emphatically thrice. *(Bazzar)*

Mu'jam Kabir of Tabarani has this hadith: the Prophet ﷺ said to his Sahabah رضی اللہ عنہم, "I shall recite to you the last verses of surah az-Zumar. If anyone is driven to weep on hearing them, then he will go to paradise." Then he recited from this verse (67) to the end of the surah. Some of them wept but others did not. They submitted, "O Messenger of Allah, we tried to weep but we could not." He said, "I shall recite again. If anyone is not driven to weep then he must behave as if he is weeping and compel himself to weep."

According to another hadith, Allah says, "I have concealed three things from My slaves. If they had seen them, then none of them would have done wrong.

(i) If I remove the veil and they see Me and are convinced of what I do with My creatures when I come to them and take the heavens in My fist and then the earths in My fist and say, 'I am the King. Where is the king of the earth besides Me?'

(ii) If I show them paradise and the good things there in and they see them very well.

• Musnad Ahmad

(iii) If I show them hell and the punishment therein till they are convinced of it.

(iv) However, I have concealed these things deliberately that they may know me because I have made these things known."

وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٧٥﴾

(63). And you will see the angels surrounding the throne on all sides, singing Glory and Praise to their Lord- the decision between them (at judgement) will be in (perfect) justice, and the cry (on all sides) will be "Praise be to Allah, the Lord of the worlds!" (39:75)

Explanation: Having described His judgement and the admittance of the deserving to paradise and the wicked to hell, and having demonstrated His justice, this verse describes the angels surrounding the throne from all sides glorifying and praising Allah. All the creatures will have received a fair judgement. Every particle of the universe will sing praise and glory of Allah or the just and kind decision. The living as well as the non-living will call.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

(Praise belongs to Allah, Lord of the worlds).

هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَ يُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ؕ وَ مَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ﴿١٣﴾

(64). He is (Allah) Who shows you His signs and sends down sustenance for you from the sky: but only those receive admonition who turn (to Allah). (40:13) (This is surah Ghafir also called al-Mumin.)

Explanation: Allah's perfect power is mentioned (in the previous verses): You caused us to die and gave us life, twice. So, you have Power over everything. We confess our sins. We have wronged ourselves. Is there any way out of this for us? Send us back to the world. We shall do better than we did previously, for, if we do not mend then, indeed, we are wrong doers and wicked.

They will be told that there was no way they could be given a second chance. "If, at all, you are sent there again, you will do the same things that you are forbidden to do."

He is Allah, His judgement is fair and He does not wrong anyone. He guides whom He will and has mercy on whom He will. He punishes whom He will, No one shares with Him His command.

There are many signs on earth and in the heaven of His Omnipotence. They are evidence that He is the Creator Master and Sustainer and Guardian of all. He sends down rain. The water is alike but there is diverse produce from it. Only they are prompted to worship, leam and heed who turn to Allah.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن
قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۚ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٢١﴾

(65). Do they not travel through the earth and see what was the end of those before them? They were even Superior to them in strength and in traces (they have left) in the land; But Allah did call them to account for their sins, and none had they to defend them against Allah. (40:21)

Explanation: Allah asks the Prophet ﷺ if those who belied him had not observed the fate of the people of the

past who had belied their Prophets عليہم السلام. They had been stronger than them. Their rains are still visible. They had great, large buildings. They had longer lives. When Divine punishment descended on them, they had no one to help them. They were wiped out completely.

Allah is Omnipotent. He seizes the sinners and punishes them.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِتَسْكُنُوْا فِیْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ
فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۶۱﴾ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ
خَالِقُ كُلِّ شَیْءٍ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿۶۲﴾ كَذٰلِكَ یُؤْفَكُ الَّذِیْنَ
كَانُوْا بِاٰیٰتِ اللّٰهِ یَجْحَدُوْنَ ﴿۶۳﴾ اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّ
السَّمَآءَ بِنَآءً وَّ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ
اللّٰهُ رَبُّكُمْ ۚۖ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۶۴﴾ هُوَ الْحَیُّ لَاۤ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ
مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۶۵﴾

(66). Allah is He Who has made the night for you that you may rest therein, and the day, as that which helps (you) to see. Verily Allah is full of grace and bounty to men: yet most men give no thanks.

Such is Allah, your Lord, the Creator of all things. There is no god but He. Then how are you deluded away from the truth. Thus are delnded those who are wont to reject the signs of Allah. Allah is He Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape and made your shapes beautiful- and has provided for you sustenance, of things pure and good. Such is Allah your Lord, so glory to Allah, the Lord of the Worlds!

He is the Living (one). There is no god but He. Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the worlds! (40:61-65)

Explanation: Allah's favour is that He made the night a time of rest and peace. He made the day bright to enable everyone to look for a livelihood, travel and other work. The day's fatigue would be over by rest in the night.

Allah bestows much favour on His creatures but most men are ungrateful.

Allah the One has created these things as He created everything. No one else is worthy of worship. Only He sustains the creatures.

Why then do you worship the created beings? The idols that you worship are carved out by your own hands. The idolaters before you did the same thing they belied Allah.

Allah has made the earth a resting place for you. It is spread out for you like a flooring. You may live here and walk about. Allah placed the mountains on it to make the earth stable.

Allah made the heaven a canopy or a ceiling. It is safe in all ways

Allah gave you very good features. You have excellent joints, reasonable stature and perfect limbs. He gave you good things to eat and clothe yourself with. He alone is the Creator and Sustainer. Lord of the worlds.

He says in surah al Baqarah:

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ --- تَعْلَمُوْنَ

(O you people! Adore your Guardian Lord Who created you and those who came before you that you may become righteous, Who has made the earth your couch and the heavens your canopy, and sent down

rain from the heavens, and brought forth therewith fruits for your sustenance: then set not up rivals unto Allah when you know (the truth).} (2:21-22)

In the verses under discussion, the same thing is said. Allah is your Lord. Glorious is He, Exalted is He. He is Eternal, everliving. He never dies. He is the First and the Last, the Manifest and the Hidden. No one else possesses His attributes and He has no peer and no equal.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُيُوْخًا ۚ وَ مِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ وَ
لِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى وَّ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦٧﴾ هُوَ الَّذِیْ يُحْيٖ وَ يُمِيْتُ ۚ فَاِذَا
قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿٦٨﴾

(67). He is Allah Who has created you from dust, then from a sperm drop, them from a leech-like clot. Then does He get you out (into the light) as a child; then lets you (grow and) reach your age of full strength; then lets you become old – though of you there are some who die before – and lets you reach a term appointed; in order that you may learn wisdom.

He is Who gives life and death and when He decides upon an affair, He says to it 'Be', and it is. (40:67-68)

Explanation: Allah instructs His Prophet ﷺ in the preceding verse (66) to declare that Allah forbids worship of anyone besides Him. An argument for that is that He created mankind from dust . . . and He traces the growth to old age...

How unjust it is then to worship others besides Him. Some die early or there is a miscarriage. Elsewhere Allah says that He keeps the unborn in its mother's womb for an appointed time.

Here, the same thing is elaborated. It is said that you must understand therefrom that you will be resurrected after death. Allah is He Who gives life and causes to die. No one can violate His command. His will always takes effect.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَ مِنْهَا تَاْكُلُوْنَ ﴿٧٩﴾ وَ لَكُمْ
فِیْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَیْهَا حَاجَةً فِیْ صُدُوْرِكُمْ وَ عَلَیْهَا وَ عَلَى الْفُلْكِ
تُحْمَلُوْنَ ﴿٨٠﴾ وَ یُرِیْكُمْ اٰیٰتِهٖ ۖۗ فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿٨١﴾

(68). Allah is He Who made cattle for you that you may use some for riding and some for food.

And there are (other) advantages in them for you (besides): that you may through them attain to any need (there may be) in your hearts. And on them and in ships you are carried.

And He shows you (always) His signs: then which of the signs of Allah will you deny? (40:79-81)

Explanation: Allah has created these animals for the benefit of mankind. They are used as conveyance and for food and milk. Their wool is also used. This is elaborated in surah al-In;am, surah un-Nuh, and other surahs.

Allah's signs are found in the universe and in mankind too. No one can really deny even one of His signs.

اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا كَیْفَ كَانَ عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْۤا
اَكْثَرَ مِنْهُمْ وَ اَشَدَّ قُوَّةً وَّ اٰثَارًا فِی الْاَرْضِ فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا یَكْسِبُوْنَ ﴿٨٢﴾

(69). Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in strength and in traces (they have left) in the land: Yet all that they accomplished was of no profit to them. (40:82)

Explanation: Allah mentions those earlier people who had belied their Messengers and Prophets. They suffered their fate in spite of their strength and superiority. Nothing of that helped them. They deserved the punishment.

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ؕ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ
مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِىْ ۙ قَالُوْٓا
اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ﴿٤٧﴾

(70). To Him is referred the knowledge of the Hour (of judgement, He knows all). No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth (young), but by His knowledge. The day that (Allah) will propound to them the (Question), "Where are the partners (you attributed) to Me?" They will say, "We do assure you not one of us can bear witness!" (41:47)

Explanation: Only Allah knows when the last Hour will come. The Prophet ﷺ the chief of mankind, was asked by Jibril عليه السلام, the chief of the angels, "When is the last Hour?" He said, "He who is asked knows not more than who asks."

Next, Allah says that His knowledge embraces everything. Not even an atom's weight is outside His knowledge.

Elsewhere (6:59) Allah says that He knows whatsoever is in the land and the sea. Not a leaf falls, but He knows it. A grain in the darkness of the earth or a thing wet or dry is in a book manifest.

Ages of people are recorded Nothing is difficult for Him.

Allah will ask the polytheists on the day of resurrection in the presence of all creatures, "Where are they whom you associated with Me?" they will plead that not one of them

would bear witness to that. Their false gods will disappear and none will step forward to help them. They will see that there was no deliverance from punishment.

سَنُرِيهِمْ آيٰتِنَا فِي الْآفَاقِ وَفِيٓ أَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ
يَكْفِ بِرَبِّكَ أَنَّهُ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ۝٥٣

(71). Soon will We show them Our signs in the furthest regions (of the earth) and in their souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things? (41:53)

Explanation: The signs of the truth of the Qur'an are all around them in the world. The adherents of Islam will gain victories. They will become kings. This religion will be Supreme over other religions. The victory at Badr and at Makkah will be found in their own lives. The enemy will be numerous in count as well as in glory but will be defeated by a few Muslims.

The verse could also mean that thousands of signs of the Divine wisdom are found in man himself: his creation, features, etc, his varying manners, different faces, colour, etc. These are the best remembrances of his Creator. His growth and alterations with age: childhood, youth, old age, health, sickness, hardship, ease, grief, happiness, etc.

In short, these signs - both external and internal- are so many that one is compelled to believe in the truth of Allah.

The testimony of Allah is enough. He is aware of the sayings and deeds of His creatures.

كَذٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيزُ الْحَكِيمُ ۝٣

(72). Thus does (Allah) send inspiration to you as (He did) to those before you - Allah, Exalted in power, full of wisdom. (42:3)

Explanation: Allah says that all creatures in the heavens and earth are subservient to Him. He is Mighty and Great, Elevated and Revered. His Greatness and Majesty is such that the heavens are liable to burst as the angels tremble because of His Might while they go on glorifying Him and seeking forgiveness for the earthlings.

The Qur'an says elsewhere:

ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ ـ ـ ـ

{Those who sustain the throne and those around it glorify and praise their Lord (continually) and believe in Him.} (40:7)

They make istighfar for the believers. They pray:

رَبَّنَا وَسِعْتَ ـ ـ ـ

***{O Lord! You embrace everything in mercy and knowledge so forgive those who repent and follow Your way and protect them from the chastisement of the hell-fire.}** (40:7)*

The concluding words are that He is Forgiving, Merciful.

فَاطِرُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ مِنَ
الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَ هُوَ السَّمِيْعُ
الْبَصِيْرُ ﴿۱۱﴾ لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ
يَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۲﴾

(73). (He is) the Creator of the heavens and the earth. He has made for you pairs from among yourselves,

and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him. And He is the One Who hears and sees (all things).

To Him belongs the keys of the heavens and the earth: He enlarges and restricts the sustenance to whom He will: for He knows full well all things. (40:11-12)

Explanation: He is Allah over all things Powerful. He is my Lord and I trust in Him and turn to Him always. He is the Creator of the heavens and the earth and everything between them. His favours continue and abound. He made pairs for you of your own species - husband and wife, and for the cattle. He spread descendants after descendants carrying on for centuries and generations and it continues.

Baghawi رحمه الله said that it refers to conception in the womb. Others say that it is pregnancy and yet others speak of diversifying. Mujahid رحمه الله said: "Progeny after Progeny."

There is not anyone like Him. He is Alone, Independent, without peer. He is the All-Hearing, the All-Seeing.

Allah has the keys to heavens and earth. It means that He alone is the Master and Authority over everything, all the universe. He has no partner.

He gives abundant provision to whom He wishes and withholds it from whom He wishes. All He does has wisdom behind it, but He never is unjust to anybody. His knowledge encompasses the entire creation.

وَهُوَ الَّذِىْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَهُوَ الْوَلِىُّ الْحَمِيْدُ ﴿۲۸﴾ وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿۲۹﴾

(74). He is the One Who sends down rain (even) after (men) have given up all hope, and scatters His mercy (far and wide). And He is the Protector, Worthy of all praise.

And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills. (42:28-29)

Explanation: People await Allah's mercy and despair but when their need is acute, He sends down rain. The dry spell gets over.

Someone said to Umar ibn Khattab رضی اللہ عنہ, "O Amir ul-Muminin,there is drought and people have despaired of rain." He said, "Go! It will now rain, insha Allah!" And, he recited this verse. He is Al-Wali Al-Hamid (the Protector, the praiseworthy). He knows what will benefit the creatures and He is the Absolute Authority.

He alone created the heavens and the earth. He will gather all the creatures in one gathering place - the angels, human beings, jinns and all kinds of animals spread over the different corners of the world. They will be terrified, but He will dispense justice to them.

وَ مِنْ اٰیٰتِهِ الْجَوَارِ فِی الْبَحْرِ كَالْاَعْلَامِ ﴿٣٢﴾ اِنْ یَّشَاْ یُسْكِنِ الرِّیْحَ فَیَظْلَلْنَ
رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾

(75). And among His signs are the ships, smooth running through the ocean (tall) as mountains. If it be His will, He can still the wind. Then they would become motionless on the back of the (ocean). Verily in this are signs for everyone who patiently perseveres and is grateful. (42:32-33)

Explanation: Allah points out signs of His power. He has subjected the seas to men. Ships sail on them. He has the winds that drive the ships in His control. Were He to withhold the winds, ships would be of no use.

The verse then emphasizes that these signs are a lesson for those who are patient and thankful. They discern through them Allah's unlimited power. If He can halt ships, He may also cause the mountain -like ships to sink in moments and drown its passengers for their sins. As it is, He pardons many of their wrongs but if He were to seize them or each of their sins then whoever embarked on the ship would drown straightaway. However, His vast mercy takes them through to their destinations.

The exegetes say that if He will, He may make the winds violent, or cause a cyclone and rough seas to shake the ship here and there. However, it is His mercy that He sends the right kind of winds. Man undertakes long journeys by ships to accomplish his amb tions.

It is again His mercy that He sends down rain otherwise drought would ruin people. Or, if there is too much rain then plenty of it would prevent growth of the fields, tumble houses and prevent free movement through floods.

Indeed, He is Merciful and pours more rain where it is necessary and lesser of it where it would be enough.

Then (in the next verse 35), He says that those who dispute concerning His signs do concede that they cannot escape His chastisement if He decides to seize them.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ يَهَبُ لِمَنْ يَّشَاۗءُ اِنَاثًا وَّ
يَهَبُ لِمَنْ يَّشَاۗءُ الذُّكُوْرَ ﴿٤٩﴾ اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ
يَّشَاۗءُ عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾

(76). To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His will.

Or He bestows both males and females, and He leaves barren whom He will: for He is full of knowledge and power. (42: 49-50)

Explanation: Only Allah is the Creator and Master of the earth and the heaven. He does what He will. If He decides not, then it does not happen.

He gives to whom He will and He creates whom He will. He may give only daughters to anyone, as He gave to Prophet Lut عليه السلام, Or, He may give only sons, as to Prophet Ibrahim عليه السلام. He may give to some both daughters and sons as He gave Prophet Muhammad ﷺ. Some people, He may leave childless, as Prophet Yahya عليه السلام and Prophet Eesa عليه السلام, both of whom had no offspring.

These are four possibilities.

(i) All daughters,

(ii) All sons,

(iii) Both daughters and sons,

(iv) Childless.

He is the Knower, All-knowing. He knows everyone who deserves. He is Powerful and does as He wishes. This portion is also like the saying of Allah concerning Prophet Eesa عليه السلام : That We may make him a sign for the people, an evidence of the Power to show that We have created the creatures in four ways:

(i) Prophet Aadam عليه السلام only from dust without parents,

(ii) Sayyidah Hawwa عليها السلام only from a male,

(iii) All other people from both male and female, except

(iv) Prophet Eesa عليه السلام only from a female without a male.

Thus there are four possibilities of having children and also four possibilities of creation. Subhan Allah, this is the sign of His knowledge and power.

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ
الْعَلِيْمُ ﴿٩﴾ الَّذِيْ جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ
تَهْتَدُوْنَ ﴿١٠﴾ وَالَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَأَنْشَرْنَا بِهٖ بَلْدَةً
مَّيْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ﴿١١﴾ وَالَّذِيْ خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ
الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُوْنَ ﴿١٢﴾ لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ
رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا
لَهٗ مُقْرِنِيْنَ ﴿١٣﴾ وَإِنَّآ إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿١٤﴾

(77). If you were to question them, "Who created the heavens and the earth?" they would be sure to reply. "They were created by (Him), The Exalted in Power, full of knowledge."

Who has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that you may find guidance (on the way);

Who sends down (from time to time) rain from the sky in due measure – and We raise to life therewith a land that is dead, even so will you be raised (from the dead).

Who has created pairs in all things, and has made for you ships and cattle on which you ride.

In order that you may sit firm and square on their backs, and when so seated, you may celebrate the (kind) of favour of your Lord, and say, "Glory to Him

Who has subjected these to our (use), for we could never have accomplished this (by ourselves).

And to our Lord, surely must we turn back!" (43:9-14)

Explanation: Allah says that the polytheists concede, when asked that Allah is the Creator of the universe. In spite of that, they worship others besides Allah.

He has made the earth a flooring for you to walk on and to live on and work on it, strong and firm. However, the earth is itself on water yet it is stable with paths on it to travel from place to place.

Allah sends down rain from the sky. It suffices you for your fields and watering for yourself and your animals. The dead land turns fertile and a lot of produce is had.

He cited this as evidence for the resurrection of the dead people from their graves.

Allah created pairs of everything. He also created a wide range of animals and ships for travel by land and by sea. The meat of the animals is eaten and their milk is drunk.

Hence, it is incumbent on them that they should thank Allah for His favours. They must say, "Glory be to Allah for making them serve us. If He had not made them obey us, we were not capable of it... After our death, we shall return to Him."

This journey should remind them of the hereafter.

Allah reminds of the hereafter at the same time as speaking of this world.

After speaking of the garments of this world, He speaks of the dress of the next world. The garment of righteousness is best!

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَٰهٌ وَفِي الْأَرْضِ إِلَٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَ

تَبٰرَكَ الَّذِیْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَیْنَهُمَا ۚ وَ عِنْدَهٗ عِلْمُ
السَّاعَةِ ۚ وَ اِلَیْهِ تُرْجَعُوْنَ ﴿۸۵﴾ وَ لَا یَمْلِكُ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِهِ
الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ یَعْلَمُوْنَ ﴿۸۶﴾ وَ لَىِٕنْ سَاَلْتَهُمْ مَّنْ
خَلَقَهُمْ لَیَقُوْلُنَّ اللّٰهُ فَاَنّٰى یُؤْفَكُوْنَ ﴿۸۷﴾

(78). He is (Allah) Who is God in heaven and God on earth: and He is full of wisdom and Knowledge.

And blessed is He to whom belongs the dominion of the heavens and the earth, and all between them. With Him is the knowledge of the Hour (of Judgement): and to Him shall you be brought back.

And those whom they invoke besides Allah have no power of intercession - only he who bears witness to the truth, and they know (him).

If you ask them who created them, they will certainly say, Allah: how then are they deluded away (from the truth)? (43:84-87)

Explanation: These verses say more about Allah's omnipotence and omnipresence. All the creatures are subservient to Him and He is the Wise, the knowing. It is as in another verse: He is Allah in the heavens and the earth. He knows the hidden and the apparent and all your deeds. . . He is without blemish, King of all, Exalted and Mighty. None can prevent His command and none can go against His will. . . He alone knows when the Last Hour will be. No one else knows it: All creatures will be returned to Him and He will take their account and reward or punish them.

The next words are that their false gods have no say in intercession. However, if anyone testifies to the truth and he himself is possessed of insight and knowledge and

awareness then, with the permission of Allah, he will profit from the intercession of the pious people.

If you ask them who created them, they will respond, "Allah", But, also! They go on to worship others besides Allah. They are bereft of sense and do not use their mind when they adore deities who are themselves helpless. Why are they blind to it?

إِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ﴿٣﴾ وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ
دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿٤﴾ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ
السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ
لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٥﴾ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ فَبِاَيِّ حَدِيْثٍ
بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ﴿٦﴾

(79). Verily in the heavens and the earth are signs for those who believe.

And in the creation of yourselves and the fact that animals are scattered (through the earth), are signs for those of assured faith.

And in the alternation of night and day, and the fact that Allah sends down sustenance from the sky, and revives there with the earth after its death, and in the change of the winds- are signs for those that are wise.

Such are signs of Allah which We rehearse to you in truth: then in what exposition will they believe after (rejecting) Allah and His signs? (45:3-6)

Explanation: Allah guides His creatures to think over His signs, know His bounties and express gratitude for them. He is very powerful who created the entire creation: agnels, jinns, mankind, quadrupeds, birds, wild animals, beasts, insects and a myriad over creatures. He also created an

uncountable number of sea animals. He brings the day after the night and the night after the day. He controls the darkness of the night and the light of the day. He sends down the rain with due measure as and when necessary.

The 'Sustenance' in the text means 'rain' Barren land becomes green and productive with different kinds of food.

Allah alone drives winds the southern, northern, eastern and western, dry and moist, by day and by night. Some winds are forerunners of rain. Some drive clouds that are water-laden. Some winds envigorate the soul. And there are other kinds, too.

These verses say respectively that there are signs for the believers, for those who have assured faith and for those who are wise. This is going from an honourable stage to another honourable stage. There is a similar example in surah al-Baqarah:

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ۔۔۔

{In the creation of the heavens and the earth... are signs for a people who understand.} (2:164)

Ibn Abu Hatim has reproduced here an athar that is very lengthy that also says that man is created from four combinations.

These verses conclude saying that the verses of the Qur'an come down to you and are recited to you. These people listen to them, but do not believe and do not act on them. Then, after all, in what will they believe?

اَللّٰهُ الَّذِیْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِیَ الْفُلْكُ فِیْهِ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ
فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾ وَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ
جَمِیْعًا مِّنْهُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿۱۳﴾

(80). He is Allah who has subjected the sea to you that ship may sail through it by His command, that you may seek of His bounty and that you may be grateful.

And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect. (45:12-13)

Explanation: Allah reminds His blessings among which are the ships in the sea. People travel and engage in trading. They must give thanks for that and derive benefit from them.

Allah has subjected to man everything in the heavens and on earth. This is His favour and mercy. It is as His words that mean: the blessings that you have are all from Allah. Even now in hardship you beseech Him.

Ibn Abbas رضی اللہ عنہ said that everything is from Allah. ... No one can snatch from Him or contend with Him... This is how He is.

Someone asked Abdullah ibn Umar رضی اللہ عنہ, "Of what is the creation made?" He said, "Of light and fire, and of darkness and dust." And, he said, "Go, if you find Ibn Abbas رضی اللہ عنہ, ask him, "The man asked him the same question and got the same answer. Then he sent him back to ask all over again. This time, he recited this verse: there are signs for those who reflect.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَ رَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَآءُ
فِي السَّمٰوٰتِ وَالْاَرْضِ ۖ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٧﴾

(81). Then praise belongs to Allah, Lord of the heavens and Lord of the earth- Lord and Cherisher of all the worlds!

To Him be glory throughout the heavens and the earth: and He is Exalted in power, full of wisdom! (45:36-37)

Explanation: All praise belongs to the Master of the earth and the heavens and every other thing, Allah. He sustains all the universe.

His is the majesty in the heavens and the earth. He is Exalted and Great. All else are dependents on Him.

There is a hadith qudsi in Muslim: Allah says, "Might is my lower garment. Glory (or Greatness) is My cloak. If anyone tries to take either of them from Me, I shall send him to hell." It means that the arrogant will go to hell.

Allah is Mighty, meaning great in power, Subduing. He will never be suppressed by anyone. None can prevent Him.

He is Wise. Whatever He does is not without wisdom. No one is worthy of worship but He and no one is deserving of prostration to him but He.

اَلْحَمْدُ لِلّٰهِ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ۬ ثُمَّ
الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ﴿۱﴾ هُوَ الَّذِىْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰٓى
اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ﴿۲﴾ وَ هُوَ اللّٰهُ فِى السَّمٰوٰتِ وَ فِى
الْاَرْضِ ؕ يَعْلَمُ سِرَّكُمْ وَ جَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُوْنَ ﴿۳﴾

(82). Praise belongs to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject faith hold (others) as equal with their Guardian- Lord. He is (Allah) Who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet you doubt within yourselves! And He is Allah in the heavens and on earth. He knows what

you hide and what you reveal, and He knows the (recompense) which you earn (by your deeds). (6:1-3)

Explanation: Allah teaches His creatures to praise Him. He says that light during the day and darkness during the night is a blessing for His slaves. The word for light nur(نور) is in the singular, but darkness (ظلمات) Zulumat is plural because the singular is always used for the nobler thing. Examples are:

عَنِ الْيَمِيْنِ وَالشَّمَائِلِ

{...inclining to the right and to the left}

وَاَنَّ هٰذَا صِرَاطِيْ - - - سَبِيْلِهٖ

{... that this is My Way, the straight one: so follow it and follow not (other) ways for they deviate from His way. } (6:153)

The word شمائل (left) is in the plural form.

So is the word سبيل (My way) singular but سبل is plural (because it refers to other ways that deviate).

In short, though some people disbelieve and associate with Allah and attribute wife and children to Him, He is without these things.

Allah says that He created mankind from dust. Their father Aadam عليه السلام was created from dust and it was dust that farmed into his flesh, etc. Then children were born to him and they scattered around to the east and west. Then Aadam عليه السلام completed his term – his span of life, and died at the appointed time. The word ajal (اجل) is used for the age of man (when specified for anyone), and for the life of the entire world when used in a general sense, when the earth perishes and the next world begins.

Ibn Abbas رضی اللہ عنہ and Mujahid رحمہ اللہ said that the first ajal (اجل) is the term of the earth. And ajal musamma (اجل مسمی) – second time – means age of man till he dies. It is derived from Allah's words:

وَهُوَ الَّذِىْ يَتَوَفّٰكُمْ - - -

{He is the One Who takes your souls by night . . .} (6:60)

He knows what you do by day and while you are asleep in the night which is a form of death. Then you awake as though you return to your mates. Only He knows about it. Elsewhere, Allah says that only He knows it.

> *He also says that they ask you, O Prophet, concerning the Hour. "When will it occur?" How can you know it? Its knowledge is only with Allah . . . . . (7:187, 79:42)*

The concluding words of the verse under discussion are: you have doubts about the Last Hour. But, the Lord of the heavens and the earths knows your secrets and what you disclose.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِى الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَ اَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّ جَعَلْنَا الْاَنْهٰرَ تَجْرِىْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ⑥

(83). See they not how many of those before them We did destroy? Generations We had established on the earth, in strength such as We have not given to you – for whom We poured out rain from the sky in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them). (6:6)

Explanation: Allah warns these people that those before them were punished and annihilated because of their misdeeds though they were more numerous, stronger, richer and had a larger progeny than them. So, they too could face similar punishment.

Many a people had fared such treatment before them. Allah sent to them rain and preserved them from drought so that they were prosperous. In this way, Allah gave them respite before destroying them for their sins.

Other people took their place as they departed into history. But, their successors emulated them and suffered the same fate. So, you must take heed, for, punishing you is in no way more difficult for Allah. Your Messenger is more noble in Allah's sight than the previous Messengers were, so if Allah were not more kind to you, you are more deserving of punishment than they were.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ؕ وَ اِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۷﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿۱۸﴾

(84). If Allah touch you with affliction, none can remove it but He. If He touch you with happiness, He has power over all things.

He is All-Dominant (Omnipotent and watches) from above over His worshippers. And He is the wise, acquainted with all things. (6:17-18)

Explanation: Allah is He Who can hurt and relieve. He holds sway over His creatures and may do as He wishes. None can obstruct His decree. If He were to prevent harm, none can cause harm and if He were to dispense good, none can put it back. It is as in the verse:

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ

{Whatever favours Allah decides for mankind, no one can keep them back...

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

And what He keeps back no one can send...}(35:2-3)

This is why He says here that He is All-Dominant over His worshippers. People submit to Him. All He does is full of wisdom and He knows everything.

He gives to the deserving and withholds from the non-deserving.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَ
مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾ وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ
ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾

(85). With Him are the Keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge : There is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

He is (Allah) Who takes your souls by night, and has knowledge of all that you have done by day. By day does He raise you up again that a term appointed be fulfilled. In the end unto Him will be your return. Then will He show you the truth of all that you did. (6:59-60)

Explanation: Allah asserts that no one besides Him knows the unseen.

Prophet Muhammad ﷺ said, "There are five things unseen.

(i) When will the Last Hour occur?

(ii) The coming down of rain.

(iii) What the womb carries male or female?

(iv) What will a person do tomorrow?

(v) Where shall one die?

Only Allah knows these things.

According to the hadith of Umar رضی الله عنه, Jibril عليه السلام came to the Prophet once in the garb of a villager. He asked him about faith and Islam and ihsan. While answering his questions, the Prophet ﷺ said, "Five things are known only to Allah" Then he recited the verse:

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ

{Surely Allah has knowledge of the Last Hour...} (31:34)

And:

وَيَعْلَمُ مَا فِي ٱلْبَرِّ وَٱلْبَحْرِ

{And He knows what is on the land and the sea...} (current topic)

Nothing of the universe is hidden from Him. Sari Sari expressed it very well: "Not even a particle is hidden from Allah even if anything remains concealed to those who look for it."

When Allah can know about the inanimate things, like a leaf falling down, then why shall he not know the

movement of animals, particularly the jinns and mankind? Moreover, He is the Authority. It is as He says:

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ

{He knows the stealthy eyes and what the hearts conceal.} (40:19)

An angel is deputed at every tree on land and sea. He remembers even such things as the fall of leaves. In the Preserved Tablet, every minute detail is recorded even if it is in the depths of the earth. In fact, an angel is deputed even at every needle point and writes down everything.

Ibn Abbas رضی اللہ عنہ said that Allah created ink and the tablets and recorded all the affairs that were to occur in the world, like the kind of creatures, will they get lawful sustenance or unlawful, will they perform pious deeds or evil actions?

Amr ibn Aas رضی اللہ عنہ said that the jinns below the third earth and above the fourth decided to make themselves visible to you but you could not see their light and brightness from any angle whatsoever. These are the seals of Allah. An angel is deputed at every seal. Every day, Allah sends an angel instructing him to guard the seal which is placed under his care.

Allah gives death to His creatures at night at the time of sleep. This is the asghar or minor death. It is as He says:

يٰعِيْسٰٓى اِنِّىْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَىَّ

{O Eesa, I shall take you and raise you to Myself...}(3:55)

And Allah causes people to die at the end of their term. Those who do not die in sleep, die when their life span is over.

This verse mentions two deaths: the major death and the minor death. He gives you death at night and you stay away from work. But, by day you keep occupied in your business. He knows your doings by day. This shows that Allah's knowledge of His creatures is all embracing: at night when you are motionless and during day when they are in motion. He says elsewhere:

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَبِهٖ وَ مَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَ سَارِبٌۢ بِالنَّهَارِ ۝١٠

{Alike (to him) from you in he who talks concealment, and he who does it openly, and he who hide himself by night, and he who goes out by day.} (13:10)

And, He says:

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ النَّهَارَ

{And of His favours in that He has made for you the night and the day that you may rest therein and that you may seek Allah's grace, and that you may give thanks.} (28:73)

And, He says:

جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا

{And He is Allah Who makes for you the night a covering and sleep a refreshment, and He makes the day for rising up.} (25:47)

Thus, He says in the verse, under discussion, that He causes death during the night and He knows the deeds that you have done by day. Then He awakens you for the day, bright and energetic after a seeming death.

The Prophet ﷺ said that there is an angel with every man. When he goes to sleep, the angel takes his soul. He

goes with it to Allah. If He instructs him to retain it, he keeps it, otherwise he takes it back to his body. This is the meaning of the words (above):

وَهُوَ الَّذِىْ يَتَوَفّٰكُمْ

(He is Allah Who takes your souls:...)

Allah says that when the appointed life span of every man is over, his soul is delivered to Him. He tells him of the deeds that he used to do and then gives him reward or punishment.

Allah says

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ

{He is All-Dominant over His worshippers.} *(see previous discussion #84)*

Every thing is subservient to Him. He has deputed angels over men. They protect them all the time. There are angels ahead of a man and behind him who guard him by Allah's command. It is as He says:

وَ اِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ⑩

{And surely over you are guardians (appointed)} *(82:10)*

And, He says:

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ⑰

{When the two recievers (angels) receive- seated one on the right and one on the left} *(50:17)*

But, when death comes. His angels take your soul.

Ibn Abbas رضی اللہ عنہ said that the angel of death has many angels to help him. They extract the soul and when it is at the throat, the angel of death pulls it out. He is never slack in preserving the soul. He delivers it where Allah wishes it

to be delivered. If he was pious the soul is given place in the illiyun (the highest of all places in the seventh heaven the cherished destination). But, if he has a sinner, then the soul is consigned to the sijjin (a prison where records of the deeds of the wicked are kept), a stage in hell. May Allah preserve us from it!

Then the angels turns these souls to the True Master!

At this point, we present a hadith narrated by Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said, "Angels come to one who is dying. If he was a righteous man, they say to him, 'Come, O pure soul! You were in a pure body. Come back from the world, praised! You are given glad tidings of paradise. Allah is not displeased with you!'

When they say this again and again, the soul comes out of the body and they take it to the heaven. The gate is opened of it and it is asked, 'Who is there?' They are told, 'The soul of so and so.' The angels of the heaven say, 'Welcome! O pure soul! You were in a pure body. Glad tidings to you!' This goes on until the soul is carried to the highest heaven where Allah is. If the man was a wicked man, they say, 'O wicked soul that lived in a wicked body! Come out disgraced! Tidings to you of hamim and ghassaq (boiling water and impure matter flowing from the body of the damned). You face other kinds of punishment too.' When they keep repeating these words, the soul comes out and they take it towards the heaven(sky). The gate is opened and someone asks, 'Who is he?' They are told, 'So and so'. The angels there say, 'Curse be on you, O evil soul! The gate will not be opened for you. 'So, the soul is returned to its grave." Perhaps this is the meaning of ثم ردو (then they are returned). All the creatures are returned to Allah on the day of resurrection, and He takes their account justly. This is as in the verse:

قُلْ اِنَّ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ ﴿۴۹﴾ لَمَجْمُوْعُوْنَ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿۵۰﴾

{The ancients and those of later generations will surely be gathered at the appointed time of the known day.} (56:49-50)

And, it is said:

وَحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ﴿٤٧﴾

{And We shall gather them together so that We shall leave not even one of them behind.} (18:47)

Allah will not wrong anyone. He is the True Master. Only His command will be enforced. Soon, He will subject everyone to reckoning.

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّ خُفْيَةً ۚ لَئِنْ
اَنْجٰنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٦٣﴾ قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ
كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿٦٤﴾ قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ
بَاْسَ بَعْضٍ ۗ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

(86). Say, "Who is He Who delivers you from the dark recesses of land and sea when you call upon Him in humility and silent terror, "If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude?"

Say, "He is Allah Who delivers you from these and all (other) distresses: and yet you worship false gods!"

Say, "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance-each from the other." See how We explain the signs by various (symbols), that they may understand. (6:63-65)

Explanation: Allah recalls His favours to His creatures whom He delivered from the darknesses of land and sea when they were in distress. They prayed to Allah exclusively. The Qur'an also says elsewhere: When you are in trouble in the sea, you forget all the partners and remember no idol at all. You only recall Allah.

Only Allah takes you safely through land and sea. When the sailing in smooth and the wind and the sea are ideal, you are very happy. But, when the tide is unfavourable and the wind is hostile and death seems imminent, you call on Allah with sincerity and full attention. 'If you deliver us, O Allah we shall be ever grateful to you.'

Do consider: who heads you on the straight path out of the darknesses of land and sea? He is Allah. He sends to you friendly and favourable winds. Is there any other God with Him? Whom you make His associate? There is no other God, But when you are out of trouble, enjoying yourself, you make the idols His partners.

Allah has power to send punishment to you. A verse of surah al-Isra (17:66) has: Your Lord is He Who makes the ship sail smoothly for you through the sea in order that you may seek of His bounty. For He is to you Most Merciful.

When He brings you out of the dangers of the sea into land, you begin to turn away from Allah. Man is very ungrateful! But, are you safe on land? Can He not cause the earth to swallow you? Or, stones may rain on you? Allah is able to do all that. Punishment may come on you from above you or from under your feet.

These words are spoken to the polytheists. But, Mujahid رحمه الله said that they contain a warning to the Ummah of Muhammad ﷺ.

We present some ahadith relative to this subject, placing trust in Allah alone.

Bukhari explains the word یلبسکم (cover you with ...): you be divided into sections against each other and be warning groups. Allah may, if He will, involve you in such punishment. Jabir ibn Abdullah رضی اللہ عنہ narrated that when this verse was revealed عذابا من فوقکم والی (punishment from above you), Allah's Messenger ﷺ prayed: اعوذ بوجھک (I seek refuge in you) and on the words تحت ارجلکم (from under your feet), he prayed (in the same way:) اعوذ بوجھک (I seek refuge in you). When the words اویلبسکم شیعا (or cover you with confusion in party strife), he said, "Relatively lighter!" *(Bukhari #4128)*

Jabir رضی اللہ عنہ narrated that when the verse قل ھوالقادر (say: He has the power...) was revealed, Allah's Messenger ﷺ said: اعوذ باللہ من ذالک (I seek refuge in Allah from that). He said on hearing من تحت ارجلکم (from under your feet) اعوذ باللہ--- (I seek refuge in Allah. On hearing یلبسکم شیعا (cover you in confusion with party strife), he said, "This is the lightest." He could have sought refuge from this too.

Sa'd ibn Abu Waqqas رضی اللہ عنہ said that the Prophet ﷺ said on hearing these words that it will happen definitely though it has not transpired so far.

Sa'd ibn Abu Waqqas رضی اللہ عنہ narrated: We went with the Prophet ﷺ till we came to Masjid Banu Mu'awiyah. He offered two raka'at salah and we also followed suit. Then he made a lengthy supplication to Allah, Mighty and Glorious. After that, he said, "I prayed to Allah for three things:

(i) My ummah should not be wiped out through drowing like (happened to) Fir'awn and his men.

(ii) They should not perish of drought and famine.

(iii) And they should not divide into factions that indulge in fighting each other.

The first two prayers are granted but not the third."

Jabir ibn Atiq رضی اللہ عنہ narrated that Abdullah ibn Umar came to them at Banu Muawiyah a village of the Ansars. He asked, "Do you know where the Prophet ﷺ had offered salah in this mosque?" Jabir رضی اللہ عنہ knew the place and pointed to it. He then asked about the three prayers of the Prophet ﷺ. Again, Jabir رضی اللہ عنہ knew the answer and mentioned the three prayers and the two that were granted and one which was not. Abdullah ibn Umar رضی اللہ عنہ confirmed that Jabir رضی اللہ عنہ was correct. So, Muslims will continue to be divided into factions till the Last Hour.

Mu'adh ibn Jabal رضی اللہ عنہ narrated: I went to the Prophet ﷺ but was told that he had left the place shortly. Wherever I went for him I was told the same thing till I found him at a place offering salah. So, I too stood with him to offer the salah. He offered a very lengthy salah and after the salah, I remarked about it. He said, "I was offering the salah of fear and hope." Then he mention the three prayers of which he had spoken in the previous hadith.

Khabbab ibn Arat رضی اللہ عنہ, the freedman of Banu Zahrah, who was a participant of the Battle of Badr, narrated that once he offered salah with the Prophet ﷺ all night and when he finished it. He submitted,"O Messenger of Allah, you have offered a salah tonight the like of which I have not seen before." He said, "Yes, This salah was based on hope and expectation. After finishing it, I prayed to Allah for three things." Thereafter, the rest of the hadith (of Sa'd ibn Abu Waqqas) follows.

Shaddad ibn Aws رضی اللہ عنہ narrated that the Prophet ﷺ said, "The east and the west of the earth's corners were brought nearer to me. My ummah's dominion will extend up to there. I am given both the treasures, the abyad (white) and the ahmar (red). I also prayed, 'O Allah, my ummah may not perish through famine, no enemy may

annihilate them and they should not divide into factions and fight each other.' Allah said, 'O Muhammad! I have ordained their fate. That will come to pass. I have approved your two prayers, but your ummah will separate into groups and some will eliminate some others or imprison them."

The Prophet ﷺ also said, "If I have any fear about my ummah then it is of the misguided imams and rulers. Once the sword is unsheathed among my ummah then it will never be put back. Infighting will go on till the Last Hour."

Nafi ibn Khalid Khazaa'i رضی الله عنه reported from his father, who was one of the sahabah رضی الله عنہم and one of those who had pledged allegiance ba'yt ridwan, that one day the Prophet ﷺ offered salah while the people were around him. He made it brief with perfect bowing and prostration but very lengthy (final) sitting so that they presumed that he was receiving a revelation. He said, "No! I was offering a salah of hope and fear..." Then the complete hadith of the three prayers follows.

When Nafi رضی الله عنه narrated the full hadith, he was asked, "Had your father heard it from Allah's Messenger ﷺ?" He said, "Yes, from him, and ten times like these ten fingers."

Ibn Abbas رضی الله عنه narrated that the Prophet ﷺ said, "I prayed to Allah Mighty and Glorious, that He should keep my ummah away from four things. He preserved them from two of those but not from two. I had prayed that stones should not be rained on them, that they should not suffer the fate of the people of Fir'awn and be wiped out by drowning, that they should not be divided into factions, and that there should not be infighting among them.

Allah accepted the prayers for preservation from stoning and from drowning. But, He decreed that they should be divided and that they should contend against each other."

Ibn Abbas رضی الله عنه said that when the verse (under discussion 6:65) was revealed: قل هو القادر... {Say: He has the power...}, the Prophet ﷺ got up, performed ablution and began to make supplication: "O Allah, do not send punishment on my ummah from above them and from under their feet and do not let them break into sects that fight each other." On that, Jibril علیه السلام came down and said, "O Muhammad, Allah has preserved your ummah from punishment from above their heads and from under their feet." The former means raining of stones and the latter is being swallowed by the earth.

These were four things Two of these could be seen just twenty-five years after the death of the Prophet ﷺ. These are factions within the body of the ummah and infighting among them. But, they were preserved from stoning and swallowing.

Abdullah ibn Mas'ud spoke about this verse in the mosque or on the pulpit in a loud voice, at full pitch. He would say, "O people! Allah's verse is revealed to you. If punishment descends from the heaven on you then no one will be spared and if it comes from under your feet then you will sink into the earth and perish. If you divide into factions and fight each other then it is the worst kind."

Ibn Abbas رضی الله عنه said that the words عذابا من فوقكم (punishment from above you) refers to evil leaders and تحت ارجلكم (below your feet) refers to rebellious subordinates. Or, it means the rich and the poor.

Ibn Jarir رحمه الله said that the correctness of the interpretation is attested by the words of Allah:

ءَاَمِنْتُمْ مَّنْ فِى السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِىَ تَمُوْرُ ﴿١٦﴾ اَمْ اَمِنْتُمْ مَّنْ فِى السَّمَآءِ اَنْ يُّرْسِلَ عَلَيْكُمْ حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَيْفَ نَذِيْرِ ﴿١٧﴾

{Do you feel secure that He Who is in the heaven will not cause the earth to swallow you up, the while it shakes?... that he will not send against you a stone-storm? Then shall you know how (terrible) was My warnings!} (67:16-17)

Zayd ibn Aslam رضی الله عنه said that when the verse هو القادر was revealed, Allah's Messenger ﷺ said, "Do not apostate after me lest you kill each other." They said, "We testify that Allah is One and you are His Messenger." He said, "Yes". Someone said, "That will never happen! None of us will kill his fellow Muslim while we are true Muslims." Then this verse was revealed:

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ﴿٦٦﴾ لِكُلِّ نَبَاٍ
مُّسْتَقَرٌّ ۡ وَّسَوْفَ تَعْلَمُوْنَ ﴿٦٧﴾

{And your people have belied it though it is the truth. Say, "I am not a guardian over you. For every tiding there is a time appointed, and you will come to know soom.} (6:66-67)

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۚ
قَوْلُهُ الْحَقُّ ۚ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ۚ عٰلِمُ الْغَيْبِ وَ
الشَّهَادَةِ ۚ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿٧٣﴾

(87). He is (Allah) Who created the heavens and the earth in true (proportions). The day He says, "Be!" behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown, He knows the unseen as well as that which is open. For He is the Wise, well-acquainted (with all things). (6:73)

Explanation: Allah made the heavens and earth in truth. He is their Master and Guardian. On the day of

resurrection, He will say only 'Be' and they will come into existence again. It is as Allah says:

لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

{To whom belongs the sovereignty this day.} (40:16)

And,

اَلْمُلْكُ يَوْمَئِذِ ۣ الْحَقُّ لِلرَّحْمٰنِ ۖ وَكَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾

{The sovereignty of that day shall be true belonging to the compassionate, and it shall be a hard day for the disbelievers.} (25:26)

The Prophet ﷺ said that (the angel) Israfil عليه السلام has the trumpet on his mouth with his head lowered, awaiting the command to blow the trumpet.

The Prophet ﷺ was sitting with his sahabah رضی الله عنهم when the heavens and the earth, Allah created the trumpet and gave it to Israfil عليه السلام. He has it on his mouth since then. His eyes are towards the throne and he awaits the command to blow the trumpet. Abu Hurayrah رضی الله عنه asked, "O Messenger of Allah, what is the trumpet?" He said, "It is a qarna (horn)." He asked, "What kind?" He said, "It is very large. By Him Who has sent me, its width is like the span of the heavens and the earth. It will be blown three times. The first will create terror. The second will cause everyone to swoon and the third to revive everyone before Allah. (When Allah commands), at the first blowing all people will be terrified but not those whom Allah keeps peaceful. It will continue to be blown till the command is given (to stop). It is as:

وَمَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾

{These (today) only wait for a single mighty blast which (When it comes will brook no delay)} (38:15)

The mountains will burst and its fragments will fly in the air hitter and thither, and the earth will shake as a ship in turbulent waters. Or, like a chandelier that swings to and for when breeze blows. It is as:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝

{One day everything that can be in commotion will be in violent commotion} (79:6)

Then the trumpet will be blown a second time. All the people will be gripped by fear unlimited and will swoon. Mothers will forsake their sucklings and pregnant women will have miscarriages. Young people will become old.

The devils will flee to the extremes of the earth but the angels will beat them and bring them back. The earth will begin to split from different corners. There would be commotion and panic everywhere. Everyone will be for himself. People will look towards the heaven but find the same thing there. It will be in fragments, asunder. The stars would split and the sun and the moon would be dark black."

The Prophet ﷺ said, "But the dead would know nothing of that." Abu Hurayrah رضی الله عنه asked, "O Messenger of Allah, who would Allah exempt, as He says 'except those whom Allah will'," and he recited the verse:

فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ

{All who are in the heavens and the earth will be terrified, except such as it will please Allah (to exempt).} (27:87)

On his asking, the Prophet ﷺ said, "The martyrs. Only the living are terrorized and the martyrs are living but they are with Allah. He gives them sustenance and has protected them from the terror of this day because that is a punishment which only the evil get."

Allah has mentioned the same things in the verse:

تَذْهَلُ كُلُّ مُرْضِعَةٍ

That every woman who suckles would forsake her baby and who is pregnant would have miscarriage. (22:2)

They will endure this punishment for as long as Allah wishes. This will go on for a very long time. Then Allah will give the command for the (Second) trumpet that will cause swooning to be blown. Israfil عليه السلام will carry on the order and all creatures everywhere will swoon excepting those Allah spares. The angel of death will come and say, "O Allah all are dead." Allah knows that but will ask, "Who remains?" He will submit, "You are here, for, you never die. The angels who support the throne are alive as are Jibril عليه السلام, Mika'il عليه السلام and myself." Allah will say, "Jibril and Mika'il must die!" At that, the throne will call out "O Lord, will Jibril عليه السلام and Mika'il عليه السلام also die?" Allah will scold it, "Do not speak! Everyone under the throne must die." The angel of death will submit, "O Lord, Jibril عليه السلام and Mika'il عليه السلام are dead." Allah will ask, "Who remains now?" He will say, "You are here. You never die. The bearers of the throne and I remain." Allah will say, "The bearers of the throne must die too," and they will die. Allah will ask, "Now, who survives Izra'il will say, "You are never to die.. And I remain." Allah will command the throne to take the trumpet from Israfil عليه السلام and say to Israfil عليه السلام, "You are My creature and you too must die." He will die that very moment. No one will

remain besides Allah, the One, the Independent, Who begets not nor was begotten.

The heavens and the earth will be rolled up, as a register is done. Three times they will be unrolled and rolled up. Then Allah will say, "I am Al-Jabbar, I am Al-Jabbar, I am al-Jabbar!" Then He will call three times, "Whose is the kingdom today?" there is no one to answer, so He will declare, "It belongs to Allah, the One, the All-Powerful."

Then Allah will create another set of earth and heaven and spread them out far and wide. There will be no defect in that. Then a very loud voice of Allah will be directed to the creatures and the fresh earth will become as before. All will be on land who were under it or over it.

Allah will then send water from under the throne and command the heaven to pour water. It will rain for forty days. It will be collected on them up to twelve cubits high. Allah will command the bodies to appear and they will come out of the earth as plants and greenery emerge. When the bodies are restored, the first to come to life will be the angels who bear the throne. Allah will command Israfil عليه السلام to take back the trumpet. Then Allah will command Jibril عليه السلام and Mika'il عليه السلام to come back to life.

Next, the souls shall be summoned. The souls of the Muslims will be bright like nur (light) and of the infidels will be black. They will all be put into the trumpet. Israfil عليه السلام will be given the command to blow the breath of resurrection. He will do it and the souls will jump out as though honey bees. Heaven and earth will be filled with them. Allah will command them to enter their respective bodies. All the souls of the earthlings will go in by the nostrils to the bodies, . . . Then the earth will begin to spread out and people will get up and begin to go towards their Lord. And, the Prophet ﷺ added next: My grave will open before everyone elses. As everyone goes towards

Allah, the disbelievers will lament, 'This day is very severe.' People will be naked and uncircumcised. All will stand at one place, this will continue in this manner for seventy years. Allah will neither look at them nor decide their cases. People will cry and sob. Their tears will dry up and blood will flow from their eyes and they will be covered with their sweat up to their chins. They will say that someone should intercede for them that He might give the judgement They will think of Prophet Aadam عليه السلام to speak for them. So, they will meet him and request him to intercede for them. But, he will refuse to do that, saying, "It is not fitting for me." The people will then approach the Prophets عليهم السلام one by one, but each of them will excuse himself.

Then they will come to the Prophet ﷺ. He will go and prostrate himself before Allah, at Fahs (فحص). Abu Hurayrah رضي الله عنه asked him, "O Messenger of Allah, what is fahs?" He said that it is an even ground opposite to the throne. Allah will send an angel to him and he will raise him up by his arm, and Allah will ask, "What do you wish to say?" He will submit, "O Allah, you had assured me the right of intercession. Give it to me and begin the judgement of the people." Allah will permit him to intercede and assure him that He would commence the judgement.

The Prophet ﷺ would resume his place among the people. Suddenly a frightening sound from the heaven will instill more fear in the people, and angels will come down from there, twice the number of the gathering on the ground. Their light will brighten the earth and they will form in to rows. People will ask them if Allah was among them and they will say, "No, He is about to arrive." More angels will desend their number will be twice as many as these already on earth. Their light will brighten the earth intensely. They will stand in proper order. On being asked, they too will say that Allah is about to arrive. A third batch

of angels will arrive, twice in number over the previous arrivals.

After that Allah, the Exalted, will arrive on His throne carried by eight angels a cloud covering the throne, though at this time four angels carry His throne. Their feet rest on the bottom of the last, lowest earth and (this) earth and sky are at their mid-body. The throne rests on their shoulders. They will be making tasbih and tahmid (glorification and praise of Allah). They will be reciting.

سُبْحَانَ ذِیْ الْعَرْشِ وَالْجَبَرُوْتِ سُبْحَانَ ذِیْ الْمُلْكِ وَالْمَلَكُوْتِ سُبْحَانَ
الْحَیِّ الَّذِیْ لَا یَمُوْتُ سُبْحَانَ الَّذِی یُمِیْتُ الْخَلَائِقَ وَلَا یَمُوْتُ سُبُّوْحٌ
قُدُوْسٌ قُدُّوْسٌ سُبْحَانَ رَبِّنَا الْاَعْلٰی الَّذِیْ یُمِیْتُ الْخَلَائِقَ وَلَایَمُوْتُ

(Allah is without blemish, owner of the throne and power. Without blemish is the owner of the dominion and the angels. Without blemish is He, the living Who never dies. Without blemish is He Whose creatures die but He does not die.

He is Glorified, Sacred, Sacred, Sacred.

Without blemish is our Lord the Exalted Whose creatures die but He never dies.

Allah will sit on His chair and a voice will be heard: "O company of jinns and mankind! Ever since I created you, I have said nothing but heard you and observed your deeds. Now, you keep quiet. The records of your deeds will be read out to you. If they turn out to be good, then express gratitude to Allah. If they are wicked, then blame yourselves."

Then Allah will command hell and it will bring out a form brilliant black- as black as it can be. Allah will ask, "O children of Aadam! Had I not commanded you not to worship the devil? 'He is an open enemy to you. Worship Me. That is the straight path...' Had you no sense. Here, this

is hell which you were promised but you had been denying. So, O you guilty ones, keep apart from the pious people."

He will separate the different ummahs. Allah says to His Prophet ﷺ

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً

{And you shall see every ummah kneeling down...} (45:28)

Each will have its record of deeds. They will all bear the consequences of their deeds.

Allah will begin to judge all His creatures, but not the jinns and mankind

Even a horned sheep will have to recompense for its excess on another sheep.

When all the animals have gone through reckoning, Allah will say to them, "Become dust!" The infidels will wish, "Would that we were dust and safe from chastisement!"

Then judgement will commerce between people. The first cases to be presented will concern murder and bloodshed. All those who were killed by the warriors in Allah's path will be brought. At Allah's command, the killer will raise the head of the killed and the head will plead, "O Allah ask him why he had killed me." Allah will ask him (though He knows best). The ghazi (warrior) will submit, "O Allah, for Your sake!" Allah will say, "You speak the truth" and the ghazi's face will shine as the sun shines. The angels will take him to paradise.

Other murdered people will come with their intestines on their head. Allah will ask their murderers why they had killed and they will confess, "To gain fame." They will be told, "You are perished!" In this way all the murder cases will be solved and justice will be dispensed and every

wrong-doer will be made to suffer for his wrong-doing. Allah will punish whichever oppressor He decides to punish, but show mercy to whomsoever He wishes.

All kinds of wrong-doers will go through reckoning, even those who dilute milk with water before selling it as pure milk. The buyer will get the seller's pieties.

Afterwards, a crier will call and all will hear him, "Every section should assemble with its god." Every idol worshipper will find his idol disgraced before him.

An angel will come in the appearance of Uzayr عليه السلام and another as Eesa ibn Maryam عليه السلام. The jews will surround (the supposed) Uzayr عليه السلام and the Christians (the supposed) Eesa عليه السلام. They will take their people towards hell. If they were their Gods then they would never have taken them to hell.

All of them will abide in hell. Then only the believers will remain. Among them will be the hypocites. Allah will turn to them in whatever from He likes to come. He will declare, "All people have gone to their deities. You, too, must meet those whom you used to worship." They will say, "By Allah, You are our God, We did not believe in anyone other than you." Allah will move away from them and re-appear in His real form. He will say, "Like other, you too go to your gods." They will re-affirm, "By Allah, we have no God besides You. We did not worship anyone other than You." Then, He will uncover His shank and they will realize that He, indeed is Allah. All of them will drop their heads in prostration before Him, but the hypocrites will fall on their backs and they will not be able to prostrate, for, their backs will be stiff like the backs of the cows. Allah will command that they should be removed and they will face the sirat (or the bridge over hell). Its passage will be sharper than the edge of a sword or dagger. It will have hooks at short points and very

slippery corners. Another bridge, narrower and slippery, will be under it. The pious people will pass over it in the twinkling of an eye or like a spark of lightning of a fast breeze or a swift horse... Some will be safe and get over it without harm. Some will get minor wounds or major cuts on their bodies and fall into hell.

When the deserving will be sent to paradise, they will wonder who will intercede for them. They will go to Aadam عليه السلام and request him to intercede for them but he will recall his sin and say, "I am not worthy of it. Go to Nuh عليه السلام who was the first Messenger of Allah." But, when they come to him, he, too, will recall his lapse and regret his inability. He will advise them to go to Ibrahim عليه السلام whom Allah called His Khalil (friend).

However, Ibrahim عليه السلام will also remember his mistakes and suggest that they should go to Musa عليه السلام with whom Allah had conversed, and revealed the Torah to him. They will come to him but he will point out to a murder he had committed and concede that he was not worthy of interceding with Allah for them. They should go to Rooh Allah and His kalimah (spirit and word respectively). But, Eesa عليه السلام will say the same thing, and express his inability. He will say, "Go to Muhammad ﷺ."

The Prophet ﷺ said, "They will come to me. Allah has given me right to make three intercessions. I will go towards paradise and hold the latch of its gate and ask for it to be opened. It will be opened for me and I shall be welcomed. I shall go in and see Allah, the Glorious, the Mighty, and fall down in prostration. He will permit me to praise and extol Him in words that He has taught none before me. He will say, "O Muhammad, raise your head. Make an intercession. You will be heard and your prayer will be granted!' I shall raise my head and plead for the deserving of paradise to be allowed into it. He will give permission. By Allah, you will recognize your homes and

spouses in paradise more quickly than you do in the world. Every man will be given seventy-two wives, two of the human species and seventy houris. The two will be superior to the seventy because they had worshipped Allah in the world very much. He will go to the first of the two in a room bedecked with rubies, stretched on a bed of gold adorned with pearls, having seventy layers of silk brocade. He will put his hand on her shoulders and see its image beyond her chest and beyond her clothes, body and flesh, on the other side. Her body will be so much clear that the flesh of her shin will be visible as though one sees the string of beads of pearl Her heart will be like a mirror for him and his heart for her. Neither of them will tire of the other. He will always find her to be a virgin...

He will hear a voice say, We know that neither of you will be weary of the other, but you also have other wives.'

So, He will visit each of them, one by one. Whoever he visits will say to him, By Allah, there is none in paradise more handsome than you. And no one is dearer to me than you.'

When the denizens of hell will be brought to hell, fire will cover some people's feet, some will find it up to their mid-shank. The fire will be up to the knees of some people, and someone's back, and someone's whole body excepting the face because the fire is forbidden to touch the face."

Then Allah's Messenger ﷺ went on to say, "I shall plead to Allah, 'O Allah, do accept my intercession for those of my ummah who are liable to go to hell.' He will say, 'Get them out of hell whom you know.' So, none of them will remain in hell.

Then Allah will permit a general intercession. So no Prophet or martyr will remain without making an intercession. Allah will say, 'Take out of hell those in whom you find faith equal to the weight of a dinar. Then, He will allow those with faith equal to two-thirds of a

dinar's weight to be brought out. After that those with faith equal to one-third of a dinar's weight, then one-fourth of a dinar's weight and then a qirat's weight, After that He will allow release from hell of those who had faith equal to a grain of mustard seed in weight. In this way, all will be removed from hell.

After that, even those who had done some good deed for Allah's sake will be taken out of hell. Then, none (who is worthy in even a little way) will remain in hell. In fact, on seeing the general amnesty of Allah, even Iblis-the devil- will entertain hope of receiving someone's intercession for him.

When all this is over, Allah will say, 'Now only I remain and I am the most Merciful of those who show mercy.' He will put His hand in hell and bring out an uncountable number from it (whose number only He knows). They would have burnt to charcoal. They will be immersed in a river of paradise called River Hayawan (river of life). They will become fresh and beautifully green like plants at the bank of a stream. They will look green in the sun and yellow in the shade. They will grow as seed grows when rain water irrigates the land. On their foreheads will be inscribed

اَلْجَهَنَّمِيُّوْنَ عُتَقَاءُ الرَّحْمٰنِ عَزَّوَجَلَّ

(Those of hell whom the Compassionate, Mighty and Glorious, set free)

The People of paradise will recognize them by this inscription and know that they had not done any good in the world for Allah's pleasure, yet they will abide in paradise

For some period of time, they will continue to remembered in paradise by this nomenclature. Then they will pray to Allah, 'O Lord, erase this inscription.' So it will be removed."

(This hadith is found in Before and After the Last Hour of Ibn Kathir with some minor changes here and there and some additions or duductions.●) It is known as hadith sur (hadith of the trumpet).

إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَ النَّوٰى ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ
مِنَ الْحَيِّ ۚ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿۹۵﴾ فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ
سَكَنًا وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۹۶﴾ وَ هُوَ
الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ۗ قَدْ
فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۹۷﴾

(88). Surely Allah is He Who causes the seed grain and the date stone to split and sprout. He causes the living to issue from the dead. And He is the One to cause the dead to issue from the living. That is Allah, then how are you deluded away from the truth?

He is Who cleaves the daybreak (from the dark). He makes the night for rest and tranquility And the sun and moon for reckoning (of time). Such is the judgement and ordering of (Him,) the Exalted in power, the Omniscient.

He is the One Who makes the stars (as becons) for you, that you may guide yourselves. With their help, through the dark spaces of land and sea. We detail Our signs for people who know. (6 95-97)

Explanation: Allah says that He causes the seed sowed in the earth to split the ground and grow plants and greenery

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● Bayhaqi in Ba'th ua anaushur, #669, Musnad Abu Ya la, Tabarani in Matulat #36, and Tabari in Tafsir 15-26025, 12-132,133 Before & After the Last Hour pp199-208, Darul Isha'at, Karachi

and vegetables. They are of different colours and shapes, and have different tastes.

It is said that He creates living things from an inanimate object. They are plants. He also creates from living things lifeless things, like seeds and stones, for they grow in living plants.

The earth tor, is dry and dead but Allah sends water on it and gives it life He grows from it wheat and grain.

The example of the lifeless egg is given from which a living hen is born, or, the example is given of a living hen from which a lifeless egg is had.

Some people cite the example of a sinner from whom a pious child is born and from a righteous parents a sinning child, because piety and righteousness represent the living while the evil is like the dead.

Many other examples can be given. The Doer in all these cases is Allah, the One Who has no partner.

Then where do you wander? You turn your face from the truth. You worship others than Allah. He creates light and darkness. Allah is Powerful over different and divergent things that He can create. He says that He brings night from day and does vice versa too. He made the night dark and a time of rest.

He says, for instance, 'By the night that conceals (the light)' (92:1). 'By the dawn as it shines forth...' (74:34) and so on.

The wife of Suhayb Roomi رضی اللہ عنہ complained of his engagement in worship all night, saying that Allah has made night a time for peace for everyone but not for suhayb, when he thinks of paradise, he does not sleep all night but occupies himself in worship of Allah. And when he thinks of hell, his sleep deserts him.

This hadith is transmitted by Ibn Abu Hatim رحمه الله. He adds that the sun and the moon follow their course and time. There is not a slight change in their orbit and speed. Their stages are determined both in winter and summer. On this basis, day and night have a longer or shorter duration.

Allah says that He made the sun brighter and the moon cooler light and fixed their stages.

He says that neither the sun nor the moon oversteps the other. The sun is not seen at night. So, too, the night and day do not overstep one another. Every star orbits on a determined course. They are all subservient to Allah. This is the decree of the Exalted, in might, the All-Knowing.' (36:38) No one can deviate from it and nothing is outside His knowledge.

Wherever Allah speaks of the creation of night and day and of sun and moon, He concludes the saying with the words عزيزوعليم (Exalted in might and the All-Knowing).

This is as He said here and elsewhere too when He says: We bring forth the day from the night .. This is as decreed by Allah Mighty and All-Knowing.

In the beginning of surah Haa Meem sajdah (Fursilat) also, He says:

فَقَضٰهُنَّ سَبْعَ سَمٰوَاتٍ فِیْ یَوْمَیْنِ وَ اَوْحٰی فِیْ کُلِّ سَمَآءٍ اَمْرَهَا ؕ وَ زَیَّنَّا السَّمَآءَ الدُّنْیَا بِمَصَابِیْحَ ۖ وَحِفْظًا ؕ ذٰلِكَ تَقْدِیْرُ الْعَزِیْزِ الْعَلِیْمِ ﴿۱۲﴾

{Then He ordained them as seven heavens in two days... that is the decree of the Mighty, the knower.}(41·12)

The next verse speaks of the stars that Allah has created for you in the darkness on land or sea, you may set your direction by them. Allah says that the stars are

(i) An adornement of the heavens.

(ii) The devils are stoned with them, and

(iii) One corrects one's bearings by them.

Some of the predecessors said that only these three things are behind the creation of the stars. There is no other purpose for creating them. If anyone makes up something else, then he is wrong. He adds to Allah's verse (his own ideas).

The verse concludes with the words that these signs are elaborate, so that people may understand and know the truth and refrain from falsehood.

وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا
الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ﴿۹۸﴾ وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا
بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ
النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ
مُشْتَبِهًا وَّغَيْرَ مُتَشَابِهٍ ۗ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ اِنَّ فِيْ ذٰلِكُمْ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۹۹﴾

(89). He is (Allah) Who has produced you from a single person: Here is a place of sojourn and a place of departure. We detail Our signs for people who understand.

He is (Allah) Who sends down rain from the skies With it we produce vegetation of all kinds, from some we produce green (crops) out of which We produce grain heaped up (at harvest). Out of the date palm and its sheaths (or spathes) (come) clusters of dates hanging low and near. And (then there are) gardens of grapes and olives and pomegranates each similar (in kind) yet different (in variety). When they begin to bear fruit feast your eyes with the fruit and the

repeness thereof. Behold! in these things there are signs for people who believe. (6:98-99)

Explanation: Allah created mankind from one soul from Prophet Aadam عليه السلام. He says:

يَآأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَآءً

{O mankind! Fear your Lord, Who created you from a single person and from him He created his mate, and from the twain He spread abroad many men and women } (4:1)

Ibn Mas'ud رضى الله عنه, Ibn Abbas رضى الله عنه and others say that (mustaqar) مستقر (translated, sojourn) is the mother's womb. And (Mustawda) مستودع (translated, departure is the father's loins (or back). Some people say that the former is the worldly lodging place and the latter is the hereafter after death.

Sa'eed ibn Jubayr رحمه الله said that the words mean sojourn in the world and departure after death.

Hasan Bursi رحمه الله said that the ceasing of deeds on death is (mustaqar) مستقر while (mustawda) مستودع is the abode of the hereafter.

However, the first opinion is correct.

Allah elaborates His words for those who understand.

The next verse says that Allah sends down water that is blessed. It makes available sustenance for the creatures, It aids them.

Water gives life to everything. The produce then grows also seeds and fruit. There are such stones and seeds that are joined together. They are bunches on twigs. They are close together, of the date fruit.

Ibn Abbas رضی اللہ عنہ said that they are small trees and dates whose bunches touch the ground. He also said 'vine that we grow on land.' He named dates and vine because these two are the prime fruit of the Hijaz, and best fruit in the world. Allah says that from the fruit of the date-palm and the vine you get out wholesome drink and food. (16:67)

And: 'We grow for you gardens of date-palms and vines... (23:19) and 'orchards with date-palms and vines...(36:34)

Here He mentions grapes, olives and pomegranates that resemble in form but the shape of fruit, and taste vary.

Observe Allah's power how He brings them out of nothing into existence though before fruit was borne it was firewood. Allah says:

{And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, - and groves of date-palm, clustered and single, watered with one water, yet some We make to excel others in taste.} (13:4)

In these things are signs of Allah's perfect power and wisdom. Only the believers understand and are convinced of the truth of Allah and His Messenger ﷺ.

وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنٰتٍۭ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ﴿۱۰۰﴾

(90). Yet they make the jinns equals with Allah, though Allah did create the jinns and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is)above what they attribute to Him! (6:100)

Explanation: The polytheists are censured for associating with Allah and for worshipping the devil. This means that

they worshipped the idols on being incited by the devil and in obedience to him. It is as Allah says that they leave Allah to worship women (calling angels as His daughters and worshipping the female angels). It is merely worship of the rebellion devil. He had boasted before Allah that he would draw many of His creatures to himself and mislead then giving them high hopes and that he would command them and they would obey him and cut off the ears or their cattle... and alter the form that Allah has given them.

He who leaves Allah to make the devil his chief in indeed, in a great loss.

The devil promises great things to the idolaters and polytheists. All his promises are false. Allah asks, "Will you make friends with the devil and his progeny though you must hold fast to Me?"

Prophet Ibrahim عليه السلام had asked his father whether he would worship the devil though he is disobedient to Ar-Rahman (the Compassionate).

Allah also says to the children of Aadam عليه السلام that He had warned them that the devil was their enemy. They should worship Allah alone, for, that is the straight path.

On the day of resurrection, the angels will declare, "You are our Lord. The poly theists called us Your daughters but we have no concern with them, for, they worship the devil.

The idolaters worship the devils who too are Allah's creation. How do they worship His creatures?

It is as Prophet Ibrahim عليه السلام had asked, "Will you worship what Allah has created? You have carved them with your hands and you and your handiwork are all created by Allah. Hence, you must worship only Allah, the only God Who has no partner.

The next words are that, without possessing knowledge, they ascribed daughters and sons to Allah.

The misled are warned, for their wrong perceptions of Allah's attributes. It is as the Jews called Uzayr عليه السلام the son of Allah though he is only a Prophet. And the Christians called Eesa عليه السلام, the son of Allah.

The Arab idolaters called the angels daughters of Allah. Allah is free of such things. He had created them without help of anyone else. They are unaware of facts and speak without knowledge. They are ignorant of Allah's greatness.

Allah is without blemish. He has no wife, son or daughter.

بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ۭ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ۭ وَ
خَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٠١﴾

(91). The Originator of the heavens and the earth. How can He have a son when He has no consort? He created all things. And He has full knowledge of all things. (6:101)

Explanation: Allah had no model of the heavens and earth before He created them. He is the Originator. The Arabic word is بديع (badi) and bid'ah is a derivative. Bid'ah or innovation is so called because there is no example of it in the past. People invent a thing on their own and regard it as something rewarding.

How can Allah have a son? He has no mate. And, a son is born to two resembling things but Allah has no one resembling Him. It is as the allegation that Ar-Rahman has taken a son. It is a lie. Rather, He has created everything. How can His creation be His wife? He has no peer. How can He have a son as an equal to Him? He is Pure and Independent of that.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَیْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰی
كُلِّ شَیْءٍ وَّكِیْلٌ ﴿۱۰۲﴾ لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَ هُوَ یُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ
اللَّطِیْفُ الْخَبِیْرُ ﴿۱۰۳﴾

(92). Such is Allah, your Lord! There is no God but He, the creator of all things. Then you worship Him and He has power to dispose of all affairs.

No vision can grasp Him. But His grasp is over all vision. He is above all comprehension. Yet is acquainted with all things. (6:102-103)

Explanation: He is your Lord Who has created everything. There is no other God. Worship Him alone and declare His Oneness. He has no son, no parents, no wife and no equal. He is the Protector and Guardian of everything. He is the Arranger of all things. He alone gives sustenance.

He has created night and day. Sight cannot find Him. Even if eyes may see Him in the hereafter but, they will not be able to see Him in this world. This is established by the ahadith of the Prophet ﷺ that have come to us. Sayyidah Ayshah رضی الله عنها said, "If anyone says that the Prophet ﷺ had seen Allah, then he lies." Then she recited this verse under discussion. However, Ibn Abbas رضی الله عنه reported contrary to this. He holds that vision of Allah is possible, but he has also said that the Prophet ﷺ saw Allah with the eye of his heart.

Ibn Uyaynah رحمه الله said that eyes will not see Him in this world. Others say that eyes cannot see Him to contentment. This specifies that believers will see Him in the hereafter because Allah says that the faces of the believers will be bright while they have their eyes raised towards Allah. He says of the disbelievers that they would view of their Lord. This means that the believers will not

be prevented from seeing their Lord in the hereafter, in paradise. May Allah enable us to do so, aameen!

As for the comprehension that is declared here as not possible, there are many opinions about it.

A true awareness and a knower of reality can be Allah alone. Even though a believer may gain the vision yet fact is different. All do see the moon but no one attains access to its reality. Allah is without peer.

Ibn Aliyah رحمه الله said that not being able to see Allah is limited to this world, meaning that no one can see Allah with his eyes in this world.

Ibn Abbas رضی اللہ عنہ said that no one's eyes can encompass Allah in this world.

Ikrimah رحمہ اللہ was asked about this verse لاتدرکہ الابصار, he said that it is like being able to see the whole sky in one sight. Allah's Being is above that for visions to see Him (at once).

Allah says that the faces of the believers will be bright and they will see their Lord but because of His Might, sights will not encompass Him.

According to a hadith, if all jinns, human beings, devils and the angels from the time they were created are made to stand in a row, even then they will not be able to encompass Allah.

Ibn Abbas رضی اللہ عنہ said that the Prophet ﷺ had seen Allah, the Exalted. When he was told of this verse لَاتُدْرِكُهُ الْأَبْصَارُ (vision cannot groop Him), he said, "He too is a light of Allah."

However, this verse means that if Allah shows Himself with His perfect light, then eyes cannot see Him. Some people say that nothing can stand before Him.

Allah neither sleeps nor sleep can be imagined for Him. He has put up the balance (for reckoning). The deeds

of the day (of the people) are presented to Him before night and of the night before the day.

His veil is light or the fire. Were He to rise, His light would burn down all the world. The earlier Books have that Allah said to Prophet Musa عليه السلام, "O Musa, no living creature can survive after observing My light. And a dry thing will perish."

Allah said that when He cast His light on a mountain if tumbled and broke to pieces, and Prophet Musa عليه السلام swooned. When he regained consciousness, he said:

سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ

(You are without blemish. I repent to You and I am the first of those who believe.

The vision on the day of resurrection is not denied. Allah will show Himself to the believers. It will be according to His will how much of His light He casts. Eyes cannot see Him completely. This is why Sayyidah Aysha رضی الله عنہا confirms that His vision will be possible in the next world. But is not possible in this world.

If one cannot comprehend His vision then how can a mortal or an angel expect to see Him?

However, He can grasp all things. The reason for that is that He has Himself created people's sight. How will He not know what He has created? He is Subtle, All-Knowing.

Sometimes الابصار (sights) means بصرن (those who see) to imply that they cannot see Him.

He is Al-Latif (subtle) Who is keen sighted and is Aware of the source of everything. It is as Luqman عليه السلام advised his son:

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ

{O my son, if there be (But) the weight of a mustard-seed and it were (hidden) in a rock....}(31:16)

It means that if a very minute pious action or wickedness is concealed in a rock or heaven or earth, Allah will bring it out.

Allah sees very minute things and is All-knowing.

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَ مَنْ عَمِيَ
فَعَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿١٠٤﴾

(93). Now have come to you, from your Lord, proofs (to open your eyes): If any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm). I am not (here) to watch over your doings. (6:104)

Explanation: The proofs are found in the Qur'an and presented by the Prophet ﷺ. So, if anyone heeds them, he does it for himself. It is as the saying, "Whoever follows guidance, does it for himself but whose goes astray, harms himself. If anyone fails to see, he hurts himself."

It is as the words:

{Truly it is not their eyes that are blind, but their hearts that are in their chests.} (22:46)

The Prophet ﷺ is not a guardian or supervisor over the people. He is only a Messenger. Only Allah guides whom He wills and He lets go astray whoso He wishes.

وَ هُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّ غَيْرَ مَعْرُوْشٰتٍ وَّ النَّخْلَ وَ الزَّرْعَ
مُخْتَلِفًا اُكُلُهٗ وَ الزَّيْتُوْنَ وَ الرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۚ كُلُوْا مِنْ
ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَ اٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ وَ لَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ﴿١٤١﴾ وَ مِنَ الْاَنْعَامِ حَمُوْلَةً وَّ فَرْشًا ۚ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ وَ

لَاتَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۱۴۲﴾

(94). He is (Allah) Who produces gardens with trettises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety). Eat of their fruit in their season. But render the dues that are proper on the day after the harvest is gathered. But waste not by excess, for, Allah loves not the wasters.

Of the cattle are some for burden and some for meat. Eat what Allah has provided for you and follow not the footsteps of the devil, for he is to you an avowed enemy. (6:141-142)

Explanation: Allah is the Creator of everything. The cultivated fields, fruits, cattle, etc. The polytheists are in charge of these things. They divide according to their wrong ideas, declaring something as lawful and some others as unlawful. These things are all created by Allah. Even the gardens and fields of different kinds are Allah's creation. These may be clustered or bunches or those grown on trees and mountains whether similar or varied. When the produce is ready, you may eat thereof, but you must pay the due payable to the poor. Some people take it to mean Zakah, payable on the day it is measured of weighed. People never used to pay it but Shari'ah fixed it at one-tenth of the produce. Whatever drops down from clusters is also the right of the needy.

The Prophet ﷺ said that if anyone's dates are more than ten wasqs then he must bring one bunch and hang it in the mosque for the needy.

Hasan Busri رحمہ اللہ said that this is a Sadaqah (Charity) of seeds and fruit and a right of the poor additional of Zakah. It is given at harvest time and if the needy arrive there on

that day then they should be given something of it, the least is a handful each. Both at the times of sowing and harvest, even that which has dropped on the ground.

Ibn Jubayr رضی الله عنه said that this pertains to the time before zakah was prescribed: a handful for a needy person and fodder for an animal, and what had fallen and lay on the ground was also for the poor.

Allah has blamed those who do not give anything to the poor at the time of harvest. Example of these people is the owners of a garden as cited in surah al-Qalam:

{Surely We have tried them even as We tried the owners of the garden, when they swore that they would certainly pluck its fruit in the morning. And they made no exception (by saying insha Allah). Then a visitation from your Lord visited it while they were sleeping. So in the morning it became like a plucked garden. They called out to each other in the morning saying, "Go out early to your tilth, if you would pluck!" They departed, speaking in low voices, "No needy person shall enter it today against your will." ... But when they saw it, they said, "Surely we have gone astray, Nay, rather we have been deprived!" The most moderate of them said, "Did I not say to you, 'Why do you not glorify Him?" they said, "Glorified be our Lord, surely we have been evildoers." Then they advanced... blaming each other. They said, "Woe to us! We were inordinate- Perhaps our Lord will give us in exchange one better than it- surely we are beseechers to our Lord."" Such is the chastisement.... The chastisement of the hereafter is greater, if they but know!} *(88:18-33)*

Allah said that when it is ready, eat the fruit and at the time of harvest give the poor their right and do not be extravagant while eating, because overeating harms the mind and senses and the body.

According to a hadith in Bukhari: "You may eat, drink and clothe yourself but not be extravagant in these things. Do not make it an ego."

The last verse is about cattle being for burden and conveyance, or they meant the smaller beasts (by farshفرش).

Ibn Abbas رضی اللہ عنہ said that حمولہ (hamulah- beasts of burden) are the camel, horses, mule, donkeys and every beast a burden. And farsh(فرش) are gosts, sheep, etc.

Abdur Rahman ibn Zayd said that hamulah are animals used for conveyance while farsh are animals that are slaughtered for their meat, and eaten, or their milk is consumed. The goat is not a beast of burden. But its meat is eaten and wool is used. It is as Allah's words:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَامًا فَهُمْ لَهَا مَٰلِكُونَ ﴿٧١﴾ وَ
ذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

{Have they not seen that we have created for them, among the things that we have fashioned, cattle that they own? And we have subdued these to them, so some of them they ride and some of them they eat.} *(36:71-72)*

He also says elsewhere that there is much for you, in these animals to ponder. We give you to drink milk prepared from their blood. How pleasant for those who drink pure milk! Their wool makes clothing for you and to use as as blankets, and there are more uses for you. You ride these animals, consume them and have myriad other advantages from them.

Allah also says that these animals are created for you. You ride them... And you use ships for travelling and carrying burden.

How many signs He recounts to you! Which of these will you deny?

Next, He says in this verse being discussed, "Eat from what He has provided you..." He created them for your sustenance.

Do not follow the devil's path as the polytheists do. They have forbidden themselves some of Allah's provision. He is an open enemy and regard him as such. He will lead you to hell.

O children of Aadam! Let him not put you in trial as he did get your parents out of paradise and they lost their garment covering them ...

Will you forsake Me and take the devil's progeny as your friends?

There is a very harsh punishment for the wrong-doers.

(The verses on this subject are very many in the Qur'an)

وَ هُوَ الَّذِىْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَ رَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَبْلُوَكُمْ فِىْ مَآ اٰتٰكُمْ ؕ اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۖ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٥﴾

(95). He is (Allah)Who has made you (His) agents, inheritors of earth. He has raised you in ranks, some above others that He may try you in the gifts He has given you. For your Lord is quick in punishment, yet He is indeed oft-Forgiving. Most Merciful.(6:165)

Explanation: (The translation in urdu is that: He... made you vicegerents (caliphs) on earth...)

You succeeded each other and settled in the earth in settlements.

Allah says elsewhere that He could have made the angels succeed them instead of their children...

He also said (to the angels) that He was to appoint a caliph (vicegerent) on earth.

And, He said that He would perhaps eliminate their enemy and put them in his place to see how they behaved.

He raised in rank some over others. These are in measure of provision, manners, good things, surrounding, features, shapes and colours.

Allah says that He apportioned their living standards... they are rich and poor, master and servant... He excels one over another. But, the ranks in the hereafter are what matters... these ranks are to try them: the rich to see how he shows gratitude and the poor to see how he endures.

Abu Sa'eed khudri رضی اللہ عنہ narrated that the Prophet ﷺ said that the world is green. Allah has let you follow others and enjoy it as their successors... O people, fear it and fear women. The first trial of Banu Israil was through women. This life is fleeting and you will face punishment, but Allah is Forgiving, Merciful.

At the same time as fear is instilled, Allah also gives hope. He will punish those who disobey Him and oppose His Messengers علیہم السلام, but He is friend and forgiving to those who obey Him. Very often does Allah bring His two attributes together: Al-Ghafar (The Forgiving) and Ar-Rahim (The Merciful).

He says also that He is very Forgiving but His retribution is very quick and strong. There are very many verses combining hope or encouragement and fear. They invite to paradise and also warn of hell. May Allah make us obedient of Him and keep us away from sin. Aameen!

Allah's messenger ﷺ said that if a believer realizes the severity of Allah's punishment then none of them will yearn for paradise but will content himself with being preserved from hell. And if a disbeliever learnt for the

wide mercy of Allah then he would not despair of paradise even though he is not eligible for it.

Allah has divided mercy into one hundred portions of which one He has disbursed among His creatures which is why men and animals show mercy to each other. Allah has retained the remaining ninety-nine portions with Himself. This shows how vast His mercy is! The Prophet ﷺ said that when Allah created everything, He inscribed in the Preserved Tablet, "My mercy overwhelms My wrath."

It is the one portion of mercy disbursed among His creatures that makes the animals preserve their young.

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى
الْعَرْشِ ۚ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ
مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٥٤﴾

(96). Your Lord is Allah, Who created the heavens and the earth in six days. Then He established Himself on the throne. He draws the night as a veil over the day, each seeking the other in rapid succession. He created the sun, the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the cherisher and Sustainer of the worlds! (7:54)

Explanation: Allah is the Creator of the heavens and the earth. The Qur'an often mentions that He created the heavens and earth in six days, beginning on Sunday and up to Friday when all creation was assembled. Aadam عليه السلام was also created on Friday. There is a difference of opinion on whether the days were like our days or days extending to one thousand years by our reckoning. As for Saturday, nothing was created on Saturday. This seventh day is called yawm us-sabt. Sabt means 'to cut off'.

Abu Hurayrah رضی اللہ عنہ narrated that Allah's Messenger ﷺ took him by the hand and said, "Allah created the earth on Saturday, the mountains on Sunday, the trees on Monday, evils and reprehensible things on Tuesday, light on Wednesday, all animals and living things on Thursday and Aadam علیہ السلام on Friday after asr at the last hour before maghrib."

This hadith says that something was done on all seven days while Allah mentions only six days after which He established Himself on the throne. Different explanations have been offered. We go by the explanation of our predecessors, Maalik, Awzai, Thawri, Layth ibn sa'd, Shafi'i, Ahmed, Ishaq ibn Rahu رحمہم اللہ, etc and imams of the Muslims, past and present. Their contention is that we must believe it without demur and doubt and without imagining such attributes of Allah as are not compatible with Him. We must accept whatever Allah says because He does not resemble anything. He is All-Hearing and All-Seeing. The scholars say, among them Na'eem ibn Hammad Khiza'i, the teacher of Bukhari, "If anyone compares Allah to the creatures then he perpetrates disbelief. If anyone rejects the attributes that Allah has described Himself with, then He disbelieves."

To describe Allah with such qualities as He and His Messenger have not described Allah with is to create doubt.

If anyone ascribes to Allah, such attributes that are explicitly found in the verses of the Qur'an and sahih ahadith such as establish Allah's majesty and His being Pure of all shortcomings, then He has a true and sound belief.

The next words of the verse say that Allah covers the night's darkness with the light of day and day's light with the darkness of night. He says:

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿۳۷﴾ ....

{And a sign for them is the night. We draw forth therefrom the day, then behold, they are in darkness…} (36:37)

The sun moves to its determined (course), This is the decree of the Mighty, the Wise:

Allah has ordained the phases of the moon till it returns like an old withered palm-stalk.

The sun cannot overtake the moon. So, too, the night cannot outstrip the day. Each follows its orbit.

This is why He said in the verses under discussion that each seeks the other quickly. All are subject to His command. He alone is the Creator and the Master.

Allah's Messenger ﷺ said, "If anyone does a good deed and does not thank Allah but praises himself, then he does an act of disbelief, and his deed will be ignored. If anyone imagines that Allah has given him some of His powers then he too has disbelieved, because only Allah creates and governs. He is blessed, The cherisher and The Sustainer of the worlds.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ

The prayer that one must make is:

اَللّٰهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَ اِلَيْكَ يَرْجِعُ الْاَمْرُ كُلُّهُ اَسْئَلُكَ
مِنَ الْخَيْرِ كُلِّهِ وَاَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهِ۔

O Allah all dominion belongs to you. All praise belongs to you. All affairs return to you. I ask You for the good, all of it. And, I seek refuge in You from all evil.

وَ هُوَ الَّذِىْ يُرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَىْ رَحْمَتِهٖ ؕ حَتّٰٓى اِذَآ اَقَلَّتْ
سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّيِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ

الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۵۷﴾

(97). He is (Allah) Who sends the winds like heralds of glad tidings, going before His mercy. When they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith. Thus shall we raise up the dead. Perchance you may remember.(7:57)

Explanation: Allah says that only He gives sustenance. He will resurrect the dead on the day of resurrection. He sends the winds to spread the water-laden clouds. The winds give tidings of rain of which the word رحمة (His mercy) is used. He sends clouds when people lose hope and they pour down mercy. The signs of His mercy give life to the dead earth. In this way, He will revive the dead.

The winds carry heavy clouds, heavy because of their water. They are nearer to the earth.

In this way, He pours much water on dead, dry land. Thereby, He brings out every kind of fruit from it and in this way He will give life to decayed bodies that are dust, on the day of resurrection. Allah will send down rain from heaven for forty days and human bodies will spring out from their graves just as seed splits the earth to produce plant.

There are many verses in the Qur'an of this topic. Allah mentions the Last Day that you may remember and take lesson.

اَوَ لَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّ
اَنْ عَسٰٓى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۵﴾

(98). Do they see nothing in the government of the heavens and the earth and all that Allah has created?

(Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe? (7:185)

Explanation: "Do those who belie Allah's signs not observe that we have power over the heavens and the earth and whatever they contain." All this belongs to Him Who has no equal. Only He is worthy of being worshipped. They must obey His Messenger ﷺ and they should discard the idols and fear death which is near. If they die as disbelievers then a painful punishment is their lot. If they will not testify to the truth of the revelation and the Qur'an that has come to (Prophet) Muhammad ﷺ then what will they tastify?

Sayyiduna Abu Hurayrah رضی الله عنه narrated that the Prophet ﷺ said, "On the night of the ascension to the heavens when I was at the sixth heaven I looked up and saw thunder and lightning. I passed by a people whose bellies protruded like large pots. Snakes could be seen inside, When I asked Jibril علیه السلام about them, he said that they were those who devoured interest income. When I came down to the first heaven, I saw below me fog and smoke and heard a lot of noise. Jibril علیه السلام told me that they were the devils who obstruct the sight of the human beings so that they may not see the lowest heaven. If they had not obstructed, man would have seen strange things inside."

هُوَ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ جَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ اِلَيْهَا ۚ
فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِيْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّآ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا
لَئِنْ اٰتَيْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿۱۸۹﴾ فَلَمَّآ اٰتٰىهُمَا صَالِحًا جَعَلَا
لَهٗ شُرَكَآءَ فِيْمَآ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿۱۹۰﴾

(99). He is (Allah) Who created you from a single person, and made his mate of like nature, in order

that he might dwell with her (in love). When they are united, she bears a light burden and carries if about (unnoticed). When she grows heavy, they both pray to Allah their Lord (saying), "If you give us a goodly child, we vow we shall ever be grateful."

But when He gives them a goodly child, they ascribe to others a share in the gift they have received. But Allah is exalted high above the partners they ascribe to Him. (7:189-190)

Explanation: All the people are created from (Prophet) Aadam عليه السلام. His wife was created from him. Their descendents spread from the two of them. Allah says elsewhere that He created the people from one man and one woman and increased them till they were families and clans. They must therefore, give each other's rights. The noblest among them is he who is most righteous of all of them.

'To dwell with her' means to love one another. Allah put love in their hearts and mercy for one another. The love and mercy between two souls cannot exceed the mutual love and affection of the spouses. This is why Allah says that the sorcerers often try to create discord between husband and wife. *(2:102)*

When the husband has a close relationship with his wife, initially she feels a light burden in her womb. Ibn Jarir رحمه الله said that she can move about easily. Ibn Abbas رضی الله عنه said that the initial time is when she herself is uncertain whether she is pregnant or not.

After that, when the women becomes certain of her pregnancy, both father and mother beseech Allah for His favour by giving a good child. Ibn Abbas رضی الله عنه said that they are scared lest their child be deformed.

Hasan Busri رحمه الله said that they wish for a son.

When Allah answers their prayer and gives them a good child, they ascribe it to an idol. But, Allah is Independent of associates.

The exegetes present here many ahadith and aathar. We shall narrate them, comment on them and, insha Allah, derive a conclusion. We trust in Allah.

Abdul Harith: According to a narration when (Sayyidah) Hawwa عليها السلام was pregnant. Iblis came to her because previously none of her children survived. He advised her to name her new born Abdul Harith and he would survive. She named her as advised and he Survived. This was the devil's inspiration and his own name was Harith. However, Ibn Jarir رحمه الله said that this incident does not concern Prophet Aadam عليه السلام but is a tradition of some other religion. It is also said that it concern some polytheists who do such things. Or, it is what the Jews and Chirtians do.

Ibn Abbas رضى الله عنه narrated that the children of mother Hawwa عليها السلام, She devoted them to Allah's worship and she gave them names like Abdullah, Ubaydullah, and so on. But, the children did not survive. Then Iblis came to Aadam عليه السلام and Hawwa عليها السلام. He told them that if they gave their children some other name they would survive. So they gave their next son the name Abdul Harith. It is about it that Allah revealed this verse because they had been duped by the devil into giving the child the name Abdul Harith though they had been praying to Allah for a normal and good child. Previously, they had lost two children. So Allah says that when He accepted their prayer and gave them a healthy child, they named him Abdul Harith and associated with Allah.

These verses speak of this thing.

According to another hadith, when their first child was conceived, the devil met them and warned them that just

as he had brought them out of paradise, he would deform their child with horns and make it pierce its mother's womb and come out like an animal it they did not obey him. They did not pay heed to him, but as Allah willed, their child did not survive.

Again, their second child also died. And, Iblis continued to tempt them, this time as a well-wisher. Their love for a child overtook their emotions. They gave it the name Abdul Harith.

This is why Allah says in these verses that they ascribed partners to Him.

جَعَلَا لَهٗ شُرَكَآءَ فِيْمَآ اٰتٰىهُمَا

The students of Ibn Abbas رضی اللہ عنہ continued to narrate this hadith from him, among them Sa'eed ibn Jubayr, Mujahid, Ikrimah, Qatadah and Sudi (رحمہم اللہ).

Clearly, this tradition is borrowed from the peoples of the Book. However, we emulate Hasan رحمہ اللہ that these verses speak about the polytheism of the associators concerning their children. It does not, at all, relate to our father Aadam علیہ السلام and our mother Hawwa علیہا السلام and Allah says that He is for above such association of partners.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ؕ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝

(100). Surely, your Lord is Allah Who created the heavens and the earth in six days. Then He established Himself on the throne regulating and governing all things. No intercessor (can plead with Him) except after His leave. This is Allah your Lord.

Him, therefore serve. Will you not receive admonition? (10:3)

Explanation: Allah created the heavens and earth in six days. These days were as we know them, but it is also said that each day was of the duration of our one thousand years as we will see later Then He turned to the throne

The throne is the greatest of all creation It is made of red rubies On the throne is also a nur(or, light) of Allah

Allah governs and runs the entire creation. Not even a tiny bit of it escapes His sight If He turns somewhere He does not miss any other place and nothing can remain unseen by Him No important work may keep Him away from little things He is the Sustainer of every little living being and nothing stirs or drops without His knowing it, not even in the darknesses of the earth, on dry land or moist places Everything is recorded in the Preserved Tablet of the Book of knowledge.

When this verse (10:3) was revealed, the Muslims observed a large caravan coming towards them The people asked them who they were and they said, "We are jinns. We have come out of the city because of this verse."

As for the words about no intercessor pleading any case, they are like:

مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ

{Who is he that shall intercede with Him save by His leave?} (2:255)

The next words mean that they have taken to worship only Allah So the polytheists should know that they must not associate anything with Allah who they know is the Creator When they are asked "Who created you?" They say "Allah" and "Who created the heavens and earth?"

They say. 'Allah" Then why do they not fear Him? Why do they ascribe partners to Him?

هُوَ الَّذِىْ جَعَلَ الشَّمْسَ ضِيَآءً وَّ الْقَمَرَ نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ
السِّنِيْنَ وَ الْحِسَابَ ؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ۝ اِنَّ فِى اخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللّٰهُ فِى السَّمٰوٰتِ
وَ الْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ ۝

(101) He is (Allah) Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for it, that you may know the number of years and the count (of time) Allah did not create this but in truth and righteousness. (Thus) does He explain His signs in detail, for those who understand. Surely, in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth are sign for those who fear Him.(10 5-6)

Explanation There are many signs of Allah's power and greatness. The sun and moon and their light are signs. It is the same light yet there is great difference between them. Both are heavenly bodies but stages are measured out for the moon It is visible as a crescent on the first of the month and gradually increases in size with more brightness till it is a full moon and again begins to wane It is as Allah says in surah Yasin

وَ الْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِيْمِ ۝ لَا الشَّمْسُ يَنْۢبَغِىْ
لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَ لَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَ كُلٌّ فِىْ فَلَكٍ يَّسْبَحُوْنَ ۝

{And the moon! We have ordained its phases each along an orbit they float.} (36 39 40)

And, in surah Ar-Rahman:

اَلشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

And in surah al-An'am:

وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ

{And the sun and the moon for a reckoning…} (6:96)

Allah has not created them for no purpose. Rather, there is a wisdom behind every creation and there is a conclusive argument for His power. It is as He says:

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ؕ

{And We have not created the heavens and the earth and what is between them in vain…} (38:27)

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ اَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾

{Did you then think that we created you in vain and that you would not be returned to Us?} (23:115)

Allah is Great. He is One. He is the Lord of the throne. He reveals verses which are arguments and evidences, clear and obvious. Those with sense understand them.

The alternation of night and day is that one replaces the other but neither throws out the other to dominate exclusively.

It is as we saw in the discussion (#96) of verse 54 of al-Araf. He also says:

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ
تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٩٦﴾

(see discussion #88 verse al-anam 96)

He says also:

وَ كَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَ الْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَ هُمْ عَنْهَا مُعْرِضُوْنَ ﴿١٠٥﴾

{How many a sign there is...} (12:105)

And,

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ۭ وَ مَا تُغْنِي الْاٰيٰتُ وَ النُّذُرُ عَنْ
قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿۱۰۱﴾

{Say, "Behold what is in the heavens... But signs and warnings avail not a people who believe not.} (10:101)

Also, Allah says that they should turn their eyes, here and there, ahead of them and behind them, to see the innumerable signs all around. These signs are for those who have sense and who Preserve themselves from Allah's punishment.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَ الْاَبْصَارَ وَ
مَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُّدَبِّرُ الْاَمْرَ ۭ
فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿۳۱﴾ فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَا ذَا
بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚۖ فَاَنّٰى تُصْرَفُوْنَ ﴿۳۲﴾

(102). Say, "Who sustains you (in life) from the sky and from the earth? Or, who has power over hearing and sight? And who brings out the living from the dead and the dead from the living? And who rules and regulates all affairs?"

They will soon say "Allah!" say, "Will you then not show piety (to Him)?"

Such is Allah, your real cherisher and Sustainer. Apart from truth what (remains) but error? How then are you turned away? (10:31-32)

Explanation: The polytheists will have to confirm that Allah is One, and the only Sustainer. Allah instructs His Prophet ﷺ to ask them a number of questions leading to

His unity and authority. If He were to stop giving sustenance sight and hearing, what would they do?

He manages the entire creation, life and death.. No one else can give protection and no one can rule. Allah cannot be questioned about anything.

All the time, Allah watches the heavens and earth and only He is the king everywhere. The angels, mankind and jinn are all dependent on Him. They are subservient to Him.

To al the questions, the polytheists have one answer: Allah is All-Powerful. Why then do they not fear Him and show piety? Why do they ascribe partners to Him?

Once they know the truth, then why do they go astray? He sent His Messengers عليهم السلام with the message of monotheism So, the disbelievers and polytheists are wicked and will be consigned to hell.

هُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ فِیْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٦٧﴾

(103) He is the One Who has made for you the night that you may rest therein and the day to make things visible (to you) Surely in this are signs for those who listen (to His message). (10:67)

Explanation: Allah made the night that one may rest therein after the day's toil. He made the day bright that one may seek sustenance during it. Its light should enable one to undertake different work. These verses enable those who listen to take heed

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا
مِّنَ الظّٰلِمِيْنَ ﴿١٠٦﴾ وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنْ
يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ هُوَ

الْغَفُوْرُ الرَّحِيْمُ○

(104) Do not call on any other than Allah Such will neither profit you nor hurt you If you do behold you shall certainly be of those who do wrong!

If Allah touches you with hurt, there is none can remove it but He If he designs some benefit for you, there is none can keep back His favour He causes it to reach whomsoever of His servants He pleases. And He is the Oft-Forgiving, most Merciful. (10 106-107)

Explanation: All of you will return to Him. Your deities cannot hurt you or profit you They have no such power Only Allah has this power. O Prophet, discard the infidels and concentrate on worship of Allah Do not incline to polytheism. No one can take you out Allah s seizure if He decides to cause you harm or loss. All profit and loss, good and bad are from Allah.

Anas ibn Maalik رضی اللہ عنہ narrated that the Prophet ﷺ said, "Seek good all your life and keep Allah s blessings before you."

When Allah's blessings reach anyone. They are his. He gives them to whom He wishes. Pray to Him to conceal your faults and keep you safe from trial. He forgives and has mercy. Make a repentance no matter what kind of sin you have committed Even if it is polytheism

وَ مَا مِنْ دَآبَّةٍ فِی الْاَرْضِ اِلَّا عَلَی اللّٰهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا ؕ كُلٌّ فِیْ كِتٰبٍ مُّبِیْنٍ○

(105). There is no moving creature on earth but its sustenance depends on Allah. He knows the time and place of its definite abode and its temporary deposit All is in a clear record. (11.6)

Explanation: Allah Himself provides sustenance to all creatures, large or small, on land or in sea. He knows their haunts, moving places stop, residences, places of death and in the womb.

All in recorded with Him. This is as in verse (6:38) All the animals and birds are ummahs like-you. Everything Allah has written in a Book. They will be gathered before Him.

He says elsewhere that He has the keys to the unseen. No one knows them but He. Nothing is outside His knowledge.

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ
لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَلَئِنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ
لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝

(106). He is (Allah) Who created the heavens and the earth in six days-and His throne was over the waters-that He might try you, which of you is best in conduct. But if you were to say to them, "You shall indeed be raised up after death", the unbelievers would be sure to say, "This is nothing but obvious sorcery!" (11:7)

Explanation: Allah mentions His power over everything. He created the heavens and earth in only six days. His throne was on water before that.

According to Musnad Ahmed, the Porphet ﷺ said, "O Banu Tamim, receive the glad tidings!" They said, "You told us about glad tidings. Now get us something." Then he said, "O people of Yemen! You receive them!" They said, "We accept the tidings! Tell us how the creation began." He said, "There was Allah before all, His throne was on water. He recorded everything in the Preserved Tablet."

According to another version, "There was Allah. Nothing was there before Him."

Yet another version is: "There was nothing with Him. His throne was on water. He recorded everything. Then He created the heavens and the earth."

According to the version in Muslim: "Fifty thousand years before the creation of the heavens and earth, Allah wrote down the destiny of the creatures. His throne was on water."

The Sahih Bukhari has a hadith qudsi against the exegesis of this verse. It says: "O man! Spend in My path. I shall give you."

And, "Allah's Hand is full. Spending by day and night causes nothing to diminish from it." Just imagine! How much He must have spent since the creation of heavens and earth till now, yet whatever He had in His right had has not decreased. His throne was on water. He has the scale in His hand: He lowers it and raises it.

According to the Musnad, Abu Razin Laqit in Aamir Munfiq Aqili رضی اللہ عنہ asked the Prophet ﷺ "Where was our Lord before He created the entire creation?" He said, "In ama (عماء- space, obscurity). There was (no) air below Him and (no) air above Him. Then He created the throne on water. " •

(Ibn Majah has that there was no air above or below him but the Urdu text here and Tirmidhi say that there was air- below and above Him.)

Mujahid رحمہ اللہ said that before He created anything the Divine throne was on water.

Wahb, Damrah, Qatadah, Ibn Jarir رحمہ اللہ and others said the same thing.

• Tirmidhi#3109, Ibn Majah#182, Musnad Ahmad 8-11.

Qatadah رحمه الله said that Allah informs how the creation began before the heavens and earth were created.

Rabi ibn Anas رحمه الله said that His throne was on water. When He created the heaven and earth, He divided the water into two halves, one half below the throne and this is the Bahr Masjur

Ibn Abbas رضي الله عنه said that the arsh (throne) is so called because of its elevation.

Sa'd Ta رحمه الله said that the throne is red ruby

Muhammad ibn ishaq رحمه الله said, "Allah was just as He described Himself because there was nothing but water and the throne on it. On the throne was inscribed:

ذُو الْجَلَالِ وَالْإِكْرَامِ ذُو الْعِزَّةِ وَالسُّلْطَانِ

ذُو الْمُلْكِ وَالْقُدْرَةِ ذُو الْقَلَمِ وَالرَّحْمَةِ وَالنِّعْمَةِ

He is One Who does what He wishes.

Some asked Ibn Abbas رضي الله عنه about this verse "On what did water rest?" He said, "On the top of the wind" He added that the creation of the heavens and earth is for your benefit and you are created only to worship this one creator, and associated none with Him. You are not created in vain. The heavens and the earth and what is between them is also not created without purpose This kind of ideas belong to infidels, and for the infidels is the fire.

According to another verse

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ اَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾

(Verse 23:115) see discussion #101 (for this verse).

Allah is the True Master. Only He is True and no one besides Him is worthy of worship. He is the Lord of the throne.

Allah also says in another verse that He created mankind and jinn only to worship Him

He ties you to find out which of you does good deeds Observe, He did not say 'who has more deeds because a good deed is one which is done sincerely and is according to Muhammad's ﷺ Shari'ah Even if either of the two things is missing then the deed is in vain and rejected.

Then Allah says to His Prophet ﷺ that if he were to tell them that they would be brought to life after they have died, they will not believe it though they confirm that Allah has created the heavens and earth Clearly, if the beginning was not difficult for Him then how can recreation be difficult It would be very easy relative to the first creation He says

وَهُوَ الَّذِىْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ؕ

{He is (Allah) Who originates the creation then He shall repeat it and that is very easy for Him } (30 27)

He also says in a verse that your creation and your resurrection (after your death) are like creating and resurrecting a single soul (31 28) But, they do not believe and call it open sorcery. They regard this saying as sorcery out of disbelief and obstinacy.

اَللّٰهُ الَّذِىْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ يَّجْرِىْ لِاَجَلٍ مُّسَمًّى ؕ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ۝

(107). Allah is He Who raised the heavens without any pillars that you can see. Then He established Himself on the throne (of authority). He has subjected the sun and the moon (to His law)! Each

one runs (its course) for a term appointed. He does regulate all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord. (13:2)

Explanation: Allah has raised the sky with His command and power. No one can trace its limits. The lowest heaven is at equal height from earth from whichever portion of it we look to it. The next and so on up to the seventh heaven, they are equidistance, a journey of five hundred years.

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ط ....

{Allah is He Who created seven heavens and earths like them...} (67:12)

According to a hadith the seven heavens and what they contain and whatever is between them when compared to the chair are like a circle in a large treeless plain. The chair too is like it relative to the throne. No one but Allah, Mighty and Glorious, knows the magnitude of the throne. Some of the predecessors said that it is fifty thousand year's journey from the throne to earth. The throne is made of red ruby.

Invisible Pillars: Some exegetes say that there are pillars of the heaven but are invisible. But, Iyas ibn Mu'awiyah said the heaven is like a dome over the earth without pillars. This is more in keeping with the style of the Qur'an's words, and the other verse:

یُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ

{And He withholds the heaven lest it should fall upon the earth...} (22:65)

Umayyah ibn Abu as-Sult has this is his poetry about which the hadith says that they (his poetical verses) have believed, but his heart disbelieves. However, it is also

reported that (not Umayyah but) Zayd ibn Amr ibn Nufayl رضی اللہ عنہم has it in his poetry.

وَاَنْتَ الَّذِیْ مِنْ فَضْلِ مَنٍّ وَّ رَحْمَةٍ
بَعَثْتَ اِلٰی مُوْسٰی رَسُوْلًا مُّنَادِیًا
فَقُلْتَ لَهٗ فَاذْهَبْ وَ هَارُوْنَ فَادْعُوَا
اِلَی اللهِ فِرْعَوْنَ الَّذِیْ کَانَ طَاغِیًا
وَقُوْلَا لَهٗ اَنْتَ رَفَعْتَ هٰذِهٖ
بِلَا عَمَدٍ اَوْ فَوْقَ ذٰلِكَ بَانِیًا
وَقُوْلَا لَهٗ مَنْ اَنْبَتَ الْحَبَّ فِی الثَّرٰی
فَیُصْبِحُ مِنْهُ الْعُشْبُ یَهْتَزُّ رَابِیًا
وَقُوْلَا لَهٗ مَنْ یُّرْسِلُ الشَّمْسَ غُدْوَةً
فَیُصْبِحُ مَا مَسَّتْ مِنَ الْاَرْضِ ضَاحِیًا
وَیُخْرِجُ مِنْهُ حَبَّهٗ فِیْ رُءُوْسِهٖ
فَفِیْ ذٰلِكَ اٰیٰتٌ لِّمَنْ کَانَ وَاعِیًا

[These poetical verses imply that: Allah, You sent, as mercy, Musa as a Messenger with Harun to invite to Allah the fir'awn who was a rebel. They were to ask him: Have you raised this (sky) without pillars or created above that (two). And ask him: have you placed the moon in that as cool in the night? And ask him: Who sowed the seed in the ground that grows plants and food. And, who sent the sun early morning to throw light on everything it touches of earth so comes out of the earth the growth. In that is a sign for one who takes heed and fears.]

Returning to the verse, then Allah established Himself on the throne. Allah is Incomparable, He cannot compared ,

to His creatures. The sun and moon obey His laws and will go on till the appointed term

The sun's orbit is under the throne The stars follow their course along the throne which is like a dome and cannot be fathomed. It has pillars and those who carry it Anyone who ponders and studies the verses (or signs) and the ahadith will come to this conclusion Praise belongs to Allah

Only the sun and moon are mentioned here out of the other heavenly bodies because they are prominent The others are also subjected on the same basis as they are It is on the same argument as the command not to prostrate to the sun and moon also covers the other stars and heavenly bodies Moreover, this is stated in detail in another tradition.

وَّ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُوْمَ مُسَخَّرٰتٍۭ بِاَمْرِهٖ ؕ

(The sun, moon and stars are subjugated to His command .) (7:54)

Allah alone regulates and administers. Only He is the Lord of the worlds He explains the signs clearly that you may be convinced of His unity. And, (He does it that you be convinced) that He will cause you die and perish after which He will bring you back to life.

وَ هُوَ الَّذِیْ مَدَّ الْاَرْضَ وَ جَعَلَ فِیْهَا رَوَاسِیَ وَ اَنْهٰرًا ؕ وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِیْهَا زَوْجَیْنِ اثْنَیْنِ یُغْشِی الَّیْلَ النَّهَارَ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَكَّرُوْنَ ۝ وَ فِی الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ مِّنْ اَعْنَابٍ وَّ زَرْعٌ وَّ نَخِیْلٌ صِنْوَانٌ وَّ غَیْرُ صِنْوَانٍ یُّسْقٰی بِمَآءٍ وَّاحِدٍ ۫ وَ نُفَضِّلُ بَعْضَهَا عَلٰی بَعْضٍ فِی الْاُكُلِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ۝

(108) And He is (Allah) Who spread out the earth an set thereon mountains standing firm, and flowing rivers And fruit of every kind He made in pairs, two

and two He draws the night as a veil over the day Behold surely in these things there are signs for those who consider!

And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm-trees growing out of single roots or otherwise: Watered with the same water yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand! (13 3 4)

Explanation: The previous discussion (#107) of verse (13 2) concerned the higher world, here the lower world (the earth) is mentioned Allah is He Who has spread the earth all around It has strong mountains criss-cross rivers and springs enabling growth of trees of fruit and flowers (and food) of a variety of shapes colours and tastes.

Day and night pursue one another In short, in everything- like residence, fields, work-He is the One Who manages and controls

He who contemplates on these vivid signs and evidences triumphs and receives guidance.

Tracts of land of diverse kind of dust and make have different results. One is fertile while the other is barren though they are adjacent to one another. This is a sign of the Doer, the Creator, the king of kings Who has no partner the One Allah! No one else is worthy of worship besides Him.

Bara رضی اللہ عنہ says that one seed grows date trees of many branches and twigs but another grows trees of only one branch.

In short, there is always a difference of kinds, species, colour, smell, taste, leaves, freshness, etc. All are nutritional.

These doings of nature are signs for the sensible. They point out to the All-Powerful Doer, Allah Who does what He decides to do. These signs are enough for those who are intelligent.

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَیْءٍ عِنْدَهٗ بِمِقْدَارٍ ۝٨ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۝٩

(109). Allah does know what every female (womb) bears, by how much do the wombs fall short (of their time of number) or do exceed. Every single thing is before His sight, in (due) proportion.

He knows the unseen and that which is open. He is the Great, the most High. (13:8-9)

Explanation: Nothing is concealed from Allah. He knows what is in a womb: male or female, sound or deformed, pious or wicked, long-living or short-lived.

He says:

هُوَ اَعْلَمُ بِكُمْ ......

{He knows you best (from the time) when He created you. . .} (53:32)

يَخْلُقُكُمْ فِیْ بُطُوْنِ اُمَّهٰتِكُمْ ......

{He creates you in the wombs of your mothers ...} (39:6)

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ۝١٢ ۚ ثُمَّ جَعَلْنٰهُ نُطْفَةً فِیْ قَرَارٍ مَّكِيْنٍ ۝١٣ ۪ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ

أَحْسَنُ الْخٰلِقِيْنَ ﴿١٤﴾ ط

{And certainly We created man of an extract of clay then We placed him as a sperm-drop in a safe receptiable. Then We created of the sperm-drop a clot then We created of the lump of flesh, then We created of the lump of flesh bones, then We clothed the bones with flesh; then We produced him as another creature. So blessed be Allah, the Best of all creators.} (23:12-14)

According to a hadith in the two books of hadith, the Prophet ﷺ said, "The birth of anyone of you in your mother's womb takes forty days to gather. Then it remains as many days again as a blood clot. Again, for as many days, it is a lump of flesh. Then Allah, the Creator of all, sends an angel to write down four things about it. They are:

(i) Its sustenance,

(ii) Its lifespan.

(iii) Will it be pious or evil.

(iv) Male or female."

"The angel asks whether the child would be fortunate or unfortunate, male or female, what sustenance, how long will it live.

Allah tells the angel ard he writes down."

The Prophet ﷺ said that the keys of the unseen are five which no one but Allah knows.

(i) What will happen on the morrow.

(ii) What the womb carries and how long.

(iii) When will it rain.

(iv) Where will one die.

(v) When is the Last Hour.

As for the (ii) about the womb, its refers to miscarriage, or regular delivery, or a delayed delivery.

Dahhak رحمه الله said that he was in his mother's womb for two years. When he was born his two front teeth had grown.

Sayyidah Ayshah رضی الله عنہا said that the maximum period of pregnancy is two years. As for it being less, some people say that if refers to bleeding during pregnancy and excess is going beyond nine months.

Mujahid رحمه الله said that if a woman sees blood before nine months then pregnancy will go beyond nine months. If blood is detected like that of menses then the child will be good. If there is no bleeding then the child is well-developed and large.

Makhul رحمه الله said that the child is absolutely carefree in its mother's womb. It is comfortable. Its mother's menses form its food which it gets without demanding it. This is why the mother does not experience menstruation during her pregnancy.

When the new born is delivered, it shrieks the moment it is outside because it is terrorized by the new surroundings. When the umbilical cord cuts, Allah provides for the new born at its mother's breast. As it grows, it uses its hands to eat. But, at adulthood, he begins his quest for a livelihood and will not stop at anything, even killing, to amass worldly possessions.

O son of Aadam عليه السلام ! you are astonishing! Allah gave you sustenance in your mother's womb, in her lap and as long as you grew to adulthood. But when you became an adult and sensible, you worried for your food, "Where to get it?" The Prophet ﷺ recited this verse. Allah has everything in due proportion.

One of the Prophet's ﷺ daughters رضی اللہ عنہن sent message to him that her son was dying and he should come to her. He sent back the messenger with the womb. "What Allah takes is His and what He gives is also His. He has a proper measure of everything. Be patient and hope for reward from Allah..."

Allah knows everything that the creatures do not know and everything that they know. Nothing is concealed from Him. He is the Greatest. All the creatures are helpless before Him. All heads are bowed down before Him.

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۢ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ⑩ لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ⑪

(110). It is the same (to Him) whether any of you conceal his speech or declare it openly. Whether he lie hid by night or walk forth freely by day. For each (such person) there are (angels) in succession, before and behind him. They guard him by command of Allah. Verily never will Allah change the condition, of a people until they change it themselves (with their own souls). But when (once) Allah wills a people's punishment. There can be no turning it back, nor will they find, besides Him, any to protect. (13:10-11)

Explanation: Allah's knowledge encompasses His creation. Nothing is hidden from Him.

Sayyidah Ayshah رضی اللہ عنہ said, "He is Allah Whose hearing embraces all sounds, By Allah, a woman brought her complaint against her husband and whispered softly into his ears. I was sitting close by in the same room but I

could not catch what she mumbled. However, Allah heard her and revealed the verses beginning:

قَدْ سَمِعَ اللّٰهُ ......

{Allah indeed has heard the words of her who pleads with you, concerning her husband...} (58:1)

He is All-Hearing, All-Seeing, even if anyone is low in his dark basement or outside on a public thoroughfare. Both are equally known to Allah. He says also:

اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ .....

{Behold, even when they wrap themselves in their garments...} (11:5)

And

وَ مَا تَكُوْنُ فِيْ شَاْنٍ.......

{And you are not occupied with any matter... but we are witness over you...} (10:61)

Nothing is out of Allah's sight.

Allah's angels are appointed around His creatures. They protect them from harm and difficulties. They are apart from the angels who record deeds of mankind, and take turns coming to them every day and night. Two angels are appointed to write deeds and sit to the right and left of every person, writing respectively pious deeds and wicked doings. The two who guard a person are in front and behind him. In other words, four angels are with every person: two of them to his sides recording his deeds and two front and behind him protecting him. Moreover, duties change and the angels are replaced by others.

According to a hadith: angels come to and go from you. They replace each other in the morning and at the

salah of asr. When they go, Allah asks them- though He knows- "How did you leave My slaves?" They say, "When we reached them, they were offering the salah and when we departed from them, we left them engaged in salah."

According to a hadith, "The angels do not part from you at all, except when you to the toilet and when you have sexual intercourse. So, you must pay regard to their shyness and you must respect them."

Ibn Abbas رضی اللہ عنہ said that if Allah decrees harm to anyone then the guarding angels let that happen.

Mujahid رحمہ اللہ said that a responsible angel guards every person day and night while he is sleeping or awake. He protects him from jinns and mankind. Poisonous reptiles and all calamities, but not what is already decreed.

Ibn Abbas رضی اللہ عنہ said that it is the way of the worldly kings and rulers who remain with guards to protect them.

Dahhak رحمہ اللہ said that a Sultan (king) is under Allah's watch.

Perhaps these sayings imply that just as rulers are guarded by the police, so the creatures have guards deputed by Allah.

It is mentioned in Tafsir Ibn Jarir that Sayyiduna Uthman رضی اللہ عنہ asked the Prophet ﷺ about the number of angels with every person. He said, "One of them is to his right who writes his peities and is chief of the one to the left. When he does something good, this angel writes ten pious deeds for him instead of one. When the person commits a sin, the angel to the left seeks permission to write it, but the chief angel asks him to wait awhile perhaps he might make a repentance and make istighfar. He seeks permission three times and if he does not repent then the angel to the right instructs the angel to the left to write down a sin, saying, "May Allah deliver us from him.

What an evil companion! He does not fear Allah and he is not ashamed.' Allah says that if a person utters something, there are supervisors over it. Two other angels are ahead of you and behind you.

Allah says: له معقبات--- {For him are (angels) attendant before him and behind him by Allah's command...} Another angel is above you holding your hair. When you are humble for Allah's sake, this angel raises you to a higher rank, but if you are rebellions and arrogant before Allah, he lowers you and degrades you. There are two angels on your lips and they preserve the blessings you invocate on me. One angel stands on your face to prevent a reptile from entering your mouth. Two more angels are at your eyes. In this way, there are ten angels with every son of Aadam عليه السلام. Besides, there are different angels during the day and during the night. This makes twenty angels with everyone as responsible over him, deputed by Allah. As for Iblis, He tries to tempt all day while his progeny take over from him at night."

The hadith in Musnad Ahmed is that there is with everyone of you a jinn companion and an angel companion. The people asked, "Even with you, O Messenger of Allah?" He said, "Yes, but Allah has helped me against him. He does not prompt me of anything but piety." *(Muslim)*

Ka'b رحمه الله said that if every soft and hard (thing) opens up for the son of Aadam, then everything will be visible to him. And, if Allah does not appoint guardian angels over you, then by Allah, you would be snatched.

Abu Umamah رضى الله عنه said, "There are guardian angels with every person. They put away from him every calamity other than what is decreed."

Someone from the tribe of Murad came to Sayyiduna Ali رضى الله عنه. He found him engaged in Salah, so he said,

"The people of Murad have decided to kill you. Get someone to guard you." He said, "There are two angels with everyone to protect him. They do not let harm fall on him unless it is decreed. Listen! The term is a strong fort and a protective shield. It is said that by Allah's command, the commands themselves protect him."

People asked the Prophet ﷺ about charms and spells. "Do they put off Divine decree?" He said, "That itself is ordained by Allah."

Ibn abu Hatim has the hadith that one of the Prophet of Banu Isra'il received a revelation from Allah. He was instructed to tell his people that if the dwellers of a village or a house continue to obey Allah till they change over and begin to disobey Him then Allah puts away from them their comfort and ease and besets them with hardship.

This thing is what the verse under discussion (13:11) confirms

إِنَّ اللّٰهَ لَا يُغَيِّرُ.....

{Never will Allah change the condition of a people...}

Umayr ibn Abdul Malik رحمه الله said that Sayyiduna Ali رضي الله عنه delivered a sermon to them from the pulpit in Kufah. He said, "When I kept quiet, the Prophet ﷺ began to speak. And, when I asked, he enlightened me. One day, he said to me that Allah says, "By My Honour and Might and My Exalted station that is on the throne, if any people of a village or a house give up disobedience to Me in which they were involved and begin to obey Me, I too shall remove from them My punishment and hardship and let them have My mercy and ease."

هُوَ الَّذِیْ یُرِیْکُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنْشِئُ السَّحَابَ الثِّقَالَ ﴿۱۲﴾ وَ یُسَبِّحُ
الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِیْفَتِهٖ ۚ وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا

مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِى اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ﴿١٣﴾

(111). He is (Allah) Who does show you the lightning by way both of fear and of hope. He is (Allah) Who does raise up the clouds, heavy with (fertilizing) rain! May, thunder repeats His praises, and so do the angels with awe. He flings the loud-voiced thunderbolts, and therewith He strikes whomsoever He will. Yet these(are the men) who dare to dispute about Allah with the strength of His power (supreme). (13:12-13) [elsewhere: Yet these dispute about Allah and He is Mighty in prowers.]

Explanation: Ibn Abbas رضی اللہ عنہ said in reply to a question that barq (lightning) is water. A traveller apprehends trouble and hardship, so becomes anxious. A resident hopes for more of it because of added blessing and profit.

Allah creates heavy clouds that hang close to the earth because of the burden of water. The thunder glorifies Allah. Rather, everything glorifies and praises Him.

According to a hadith, Allah creates clouds that speak well laugh. Perhaps, speaking is the thunder and laughing is lightning.

Sa'd ibn Ibrahim رحمہ اللہ said that Allah sends down rain and nothing has a better speech and laughter. Its laughter is the lightning and its speech is thunder.

Muhammad ibn Muslim رحمہ اللہ said that he learnt that barq (lightning) is an angel with four mouths like a man's, an ox's, a donkey's and a lion's. When he wags his tail, lightning is visible.

On hearing thunder, the Prophet ﷺ made this prayer:

اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

(O Allah, do not slay us with your anger and do not destroy us with your punishment, but forgive us before that.)

Another version, has this prayer:

سُبْحَانَ مَنْ يُّسَبِّحُ الرَّعْدُ بِحَمْدِهٖ

(Without blemish is He Whom the thunder glorifies with His praise).

Sayyiduna Ali رضی اللہ عنہ used to pray on hearing it:

سُبْحَانَ مَنْ سَبَّحْتَ لَهٗ

Ibn Abu zakariya said that lightning will not fall on one who says on hearing (its) thunder:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

(Glorified is Allah with His praise).

Abdullah ibn Zubayr رضی اللہ عنہ used to cease conversation on hearing thunder and say

سُبْحَانَ اللّٰهِ الَّذِيْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ

(Glorified is Allah Whom the thunder glorifies with His praise, and (so do) the angels, out of fear for Him). He would then say, "In this verse and in this sound, there is something very frightening for the people of the earth."

According to the Musnad Ahmad, the Prophet ﷺ said that Allah says, "If My servants obeyed Me faithfully then I would have sent down rain in the nights, and made the sun to shine during the day, without causing them to hear thunder."

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❶ Tirmidhi #3461, Musnad Ahmad 2-100, 2-101 (#5767)

Tabarani quotes the Prophet ﷺ as saying, "Make mention of Allah when you hear thunder because the thunderbolt does not drop on those who make zikr."

Allah sends thunder and punishes whoso He will with it. This is why, during the last days, lightning will strike often.

This is also found in the hadith in Musnad. So much so that people will ask each other, "Who was struck by lightning this morning?" They will name the persons.

According to Abu Ya'la, the Prophet ﷺ sent a man to fetch an arrogant chief. He asked boastfully, "Who is Allah's Messenger? And, who is Allah?" Is Allah made of gold or silver? Or, copper?" The man returned and said to the Prophet ﷺ, "It was as I had said. This man is very naughty," and he reported what had happened. But, the Prophet ﷺ sent him to Him again to tell him as he had told him the first time. He again invited him but the obstinate man answered as he had done before. The man reported to the Prophet ﷺ who sent him a third time. This time, too, he gave the same arrogant response but, suddenly, a cloud came overhead and a thunder bolt struck him on his head throwing out his brains. Then this verse was revealed.

A Jew met the Prophet ﷺ and asked him of what was Allah made: copper, pearls or rubies? He had not completed his question when a lightning struck him and eliminated him. This verse was then revealed.

Qatadah said that a man denied the Qur'an (as Allah's word) and the prophethood of Allah's Messenger ﷺ. A lightning struck him to burn him down. This verse was then revealed.

The background of this verse also has the story of Aamir ibn Tufayl and I'bad ibn Rabi'ah. These two Arab chiefs come to the Prophet ﷺ in Madinah. They said,

"We shall believe you if you take us as equal partners." When they could not convince him, Aamir, the accursed, boasted, "By God, I shall get an army to take over all of Arabia." The Prophet ﷺ said, "You are a liar. Allah will not give you respite." They stayed over in Madinah after that hoping to get an opportunity to kill the Prophet ﷺ. One day, they found their moment. One of them began to converse with him while the other came from behind with an unsheathed sword. But, the True Protector saved him from their mischief.

They went away dejected and with hatred burning in their hearts. They began to incite the Arabs against him, but suddenly lightning struck Irbad and he perished. Aamir was afflicated by plague and died a painful death.

It is about such people that this verse was revealed. Allah strikes whomsoever He will with thunderbolt. Arbad's brother Labid composed poetry on the fate of his brother.

According to a version, Aamir had asked, "What would I get if I become a Muslim?" The Prophet ﷺ said, "You will be at par with all Muslims." He said, "Then I will not become a Muslim unless you name me your successor in which case I shall embrace Islam." The Prophet ﷺ said, "The caliphate is neither for you nor for your tribe but our army will help you." He said, "I do not need it. I have a strong backing. Make me master of some affair, I shall embrace Islam." The Prophet ﷺ declined his request. So, the two of them went away while Aamir threatened to besiege Madinah from all sides. The Prophet ﷺ said, "Allah will not let you do that." Then the two of them conspired to slay the Prophet ﷺ after whom none of his men would resist them and, at the most, they would have to pay the bloodwit (diyat).

So, they returned to the Prophet ﷺ. Aamir asked him to arise and come aside to have a man to man talk with

him. He got up and walked along with him and he began to converse by a wall. The Prophet ﷺ stood listening to him. Irbad began to unsheathe his sword but Allah made his hand stiff, motionless and he could not draw his sword. The Prophet ﷺ saw him and went away from there. The two men walked out of Madinah and halted at Hurrah Raqim but Sa'd ibn Mu'adh رضی اللہ عنہ and Usayd ibn Hudayr رضی اللہ عنہ arrived there and expelled them out of it. Suddenly, lightning struck Irbad and he collapsed and Aamir fled from there but when he was at Khuraym, he was stricken by plague and had a tumour. He stayed with a woman of Banu Salul. He would press the tumour on his neck and comment, "It is as happens to camels. How unfortunate I shall die at the house of a woman of Salul! Would that I was at home!" He could not stay there, so he took a horse and headed home but died on the way.

It is about them that the verses of surah ar-Ra'd (13:8-11) were revealed (discussion #109 and 110). These verses refer to protection of the Prophet ﷺ, to lightning striking Irbad, and to his dispute about Allah, These verses (including the present discussion) underline that Allah punishes His opponents and disbelievers severely. This verse is like the verse:

وَمَكَرُوْا مَكْرًا وَّ مَكَرْنَا مَكْرًا وَّهُمْ لَا يَشْعُرُوْنَ ﴿٥٠﴾

{They plotted and planned, but We too planned, even while they perceived it not.} (27:50)

They suffered a terrible consequence and Allah wiped them and their people all together.

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ
مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِیَ فِی الْبَحْرِ بِاَمْرِهٖ ۚ وَ
سَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٢﴾ وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دَآئِبَیْنِ ۚ وَ سَخَّرَ لَكُمُ

اَلَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَاٰتٰكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ
لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٤﴾

(112). He is (Allah) Who has created the heavens and the earth and sends down rain from the skies and with it brings out fruits wherewith to feed you: He is the One Who has made the ships subject to you that they may sail through the sea by His command. And the rivers (also) Has He made subject to you.

And He has made subject to you the sun and the moon, both diligently pursuing their courses. And the night and the day He (also) made subject to you.

And he gives you of all that you ask for. But if you count the favours of Allah, never will you be able to number them. Verily man is given up to injustice and ingratitude. (14:32-34)

Explanation: Count the blessings of Allah. They are uncountable. The heaven is a protective roof and the earth is an excellent ground. Rain pours down and gets us fruit and other eatables, cultivated fields and gardens. Ships sail on the seas at His command. There are rivers around irrigating fields. The untiring sun and moon follow their courses perpetually. They are of benefit to mankind always.

The stars also obey His command.

He is Allah, the Lord of the worlds. He prolongs days and nights by turn and everything is subservient to Him.

He is Allah, Mighty and Forgiving. He provides everything you need. He gives you when you ask and even when you do not ask.

You cannot thank your Lord for all His blessings. In fact, you cannot even count them.

Talq ibn Habib رحمه الله said that men cannot give Allah's rights. It is beyond them. And, His favours are much more than men can count. They must make istighfar in the morning and evening.

According to Sahih Bukhari, Allah's Messenger ﷺ used to pray, "O Allah, all praise belongs to You. We cannot praise and glorify You as is due. Our effort cannot absolve us of our duty. O Allah, do forgive us."

Bazzar transmits the Prophet ﷺ saying that on the day of resurrection, three registers will be brought out for man.

(i) Of his pieties.

(ii) Of his sins.

(iii) Of Allah's blessings.

Allah will instruct the smallest of His blessings. "Get up and collect your recompense from his pieties." When that is done, all the man's pieties will be taken over, but the little blessing will complain, "My Lord, I have not received my full recompense." Observ, the register of sins is not touched till then and all of the remaining blessings are unpaid. If Allah intends to forgive the man then He will increase his pious deeds and forgive his sins. And say, "I bestow on you My blessings without requiring a recompense from you."

Prophet Dawud عليه السلام had asked Allah, "How may I give thanks to You? Enablement to express gratitude is also a blessing." He was told, "You have given thanks, O Dawud! This is because you have realized and have conceded that you are unable to thank Me for My favours."

Imam Shafi'i says that all praise is for Allah alone. He has bestowed on us innumerable favours and we cannot thank Him for even one of them without receiving another favour for which too it becomes *wajib* (obligatory) to thank Him and it goes on and on. Every time we express

gratitude that is because He enables us to do it and the enablement is itself a favour.

A poet says that if there were a tongue on every strand of hair, even then we cannot give full thanks for even one of Your several blessings. Your favours and blessings are uncountable.

Your favours and blessings are uncountable.

وَ لَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا لِلنّٰظِرِيْنَ ﴿١٦﴾ وَ حَفِظْنٰهَا مِنْ كُلِّ
شَيْطٰنٍ رَّجِيْمٍ ﴿١٧﴾ اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ﴿١٨﴾ وَ
الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ
مَّوْزُوْنٍ ﴿١٩﴾ وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿٢٠﴾

(113). And, indeed, We have set out the constellations in the heaven and made them fair-seeming to the beholders.

And We have guarded them from every evil spirit accursed.

But any that gains a hearing by stealth is pursued by a flaming fire, bright (to see).

And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.

And We have provided therein means of subsistence-for you and for those for whose sustenance you are not responsible. (15:16-20)

Explanation: Allah alone is the Creator of the heaven that is adorned by stars. Both moving and stationary. An observe can learn from the mysteries of nature and the signs. The word burj means stars as elsewhere:

تَبٰرَكَ الَّذِیْ جَعَلَ فِی السَّمَآءِ بُرُوْجًا......

{Blessed is He Who has set in the heaven constellations...} (25:61)

Some say that it means the stages of the sun and the moon.

Atiyah رحمه الله says that it is those positions that are guarded where the rebellious devils are beaten off that they may not eavesdrop. If any tries to intrude is struck by a firing flame before he can pass on to others what he has heard but, sometimes, he manages to do it.

It is explicitly stated in the hadith of Bukhari that when Allah ordains an affair in the heaven, the angels flutter their wings to show obedience and it sounds as though an iron chain is dragged on a rock. As soon as they are at peace, they ask each other, "What did your Lord say?" The others say, "The truth. And He is the Most High..." *(34:23)*

The jinns go high up to overhear the angels and they pile up one over the other. The subnarrator Safwan رضی الله عنه showed it with his hand- spreading the fingers of his right hand putting one over another.

The flame makes short work of the eavesdropper before he passes on what he has heard to the one below him, but sometimes he manages to convey the message. Then it is passed from one to other till it reaches earth and its fed to the ears of a soothsayer who exaggerates it with lies and fonetells it to the people. It turns out to be true having come from heaven. Then people speak high of him.[1]

In the next verse, Allah mentions earth. He created it and spread it. He set on it mountains, deserts, plains, fields, gardens and other things with proper measure suitable for

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[1] Bukhari #4781

every different piece of land, country, season. They are adornment of the market and pleasing to the people.

Allah also created different kinds of livelihood. He also provided for those who are not your responsibility, like animals, slaves.

Indeed, He has created for you different kinds of things, different kinds of materials and motives and different kinds of comfort. He taught you the means of earning livelihood and subjugated the animals to you and gave you slaves. You are responsible for their sustenance but Allah is the Sustainer. He is the Lord of all and you derive benefit. Glorified is Allah.

وَ اِنۡ مِّنۡ شَیۡءٍ اِلَّا عِنۡدَنَا خَزَآئِنُهٗ ۫ وَ مَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعۡلُوۡمٍ ﴿۲۱﴾ وَ
اَرۡسَلۡنَا الرِّیٰحَ لَوَاقِحَ فَاَنۡزَلۡنَا مِنَ السَّمَآءِ مَآءً فَاَسۡقَیۡنٰكُمُوۡهُ ۚ وَ مَاۤ اَنۡتُمۡ
لَهٗ بِخٰزِنِیۡنَ ﴿۲۲﴾ وَ اِنَّا لَنَحۡنُ نُحۡیٖ وَ نُمِیۡتُ وَ نَحۡنُ الۡوٰرِثُوۡنَ ﴿۲۳﴾ وَ لَقَدۡ عَلِمۡنَا
الۡمُسۡتَقۡدِمِیۡنَ مِنۡكُمۡ وَ لَقَدۡ عَلِمۡنَا الۡمُسۡتَاۡخِرِیۡنَ ﴿۲۴﴾ وَ اِنَّ رَبَّكَ هُوَ
یَحۡشُرُهُمۡ ؕ اِنَّهٗ حَكِیۡمٌ عَلِیۡمٌ ﴿۲۵﴾

(114). And there is not a thing but its (sources and) treasures (inexhaustible) are with Us. But We only send down thereof in due and ascertainable measures.

And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though you are not the guardians of its stores.

And verily, We are Who give life and Who give death and We are the Inheritors (after all else passes away).

To Us are known those of you who hasten forward and those who lag behind.

Assuredly, your Lord is the One Who will gather them together for He is Perfect in wisdom and knowledge. (15:21-25)

Explanation: Allah is the only Master of everything. And, everything is easy for Him and, He has the treasures of all kinds of things. He sends as much as He likes when He likes. He knows what He likes. He knows what is good for His creatures and shows mercy to them.

Sayyiduna Abdullah رضی اللہ عنہ said that it rains every year and Allah disburses it. He then recited this verse.

Hakam ibn Uyaynah رحمہ اللہ also reported the same thing.

It is said that angels descend with rain. Their number exceeds that of all mankind and jinns. They watch each drop and see where it lands and what grows from it.

Bazzar mentions the treasures of Allah, "What are they?" He only has a word." When He says, 'Be', it becomes.

Allah sets the winds in motion. It turns the clouds heavy with water and it pours down water

These winds then make trees full with weight.

Winds are of different kinds. They carry

(i) Water from the sky and onto the clouds,

(ii) Increase production on earth,

(iii) Move clouds from place to place,

(iv) Collect them together,

(v) Make them heavy with water and

(vi) Make trees ready to bear fruit.

According to a hadith of Ibn Jarir, the southern wind is from paradise. It is advantageous for the people. This is the one mentioned in the Qur'an.

According to a hadith of Musnad Humaydi, "Seven years after the winds, Allah created a wind in paradise. It is halted by a gate and it comes to you from that closed gate. If that gate is opened, then the wind would upset everything in the heaven and earth. You call it the southerly wind."

The next words are that Allah sends down sweet water. Drink it and use it. If He wished, He could have made it bitter. He says elsewhere that He sends down to you rain. You are not the one to deny it (to anyone). He sends it where He wishes... If He willed He would cast it under earth. It is His mercy that He pours it, stores it and made it sweet... You may water your animals, fields, etc and drink youself.

Allah is Able to create the first time and to recreate. He brought all to life after they had not existed. He will put everything out of existence. Then He will bring them all back to life on the day of resurrection.

Allah says that He alone is the Inheritor of the earth and the people of the earth. All will return to Him.

Allah's knowledge is limitless. It embraces from the beginning to the end. Those who preceded are up to Prophet Aadam عليه السلام and those who lag behind are of current age and who will follow.

Marwan ibn Hakam said that some people stood in the last rows (of the congregation) because of women. This verse was revealed about them and a hadith is also narrated about it.

Ibn Jarir رحمه الله reported that Ibn Abbas رضي الله عنه narrated that a very beautiful woman used to come for salah. Some men went forward to avoid seeing her but some did the opposite and kept to the back rows and while prostrating

looked behind from under their hands. Hence this verse was revealed.

However, when Awn ibn Abdullah رحمہ اللہ said so, Muhammad ibn ka'b رحمہ اللہ rejected this opinion and said the meaning is 'those who have died' and 'the presently living and the next to come.'

Allah will gather all together. He is Wise, knowing.

On hearing this explanation, Awn prayed, "May Allah enable you and reward you."

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٦﴾ وَ الْجَآنَّ
خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ﴿٢٧﴾

(115). We created man from sounding clay, from Mud moulded into shape, And the jinn race, We had created before, from the fire of a scorching wind. (15:26-27)

Explanation: The word صلصال (Salsal) means dried dust. A similar verse is:

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾ وَ خَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ
نَّارٍ ﴿١٥﴾

{He created man from ringing clay like unto pottery. And He created jinns from fire free of smoke.} (55:14-15)

It is also said that bad-smelling clay is called حماء (hama). (Masnun) مسنون is sticking clay. Ibn Abbas رضی اللہ عنہ said, 'mosit clay.'

Allah created the jinn before mankind from fire that burns. The word سموم (samum) is the heat of fire and حرور (harur) is the day's heat. It is said that its heat is one-seventieth of that heat from which the jinn is created.

Ibn Abbas رضی اللہ عنہ said that jinns were created from the sparks of fire which is the best fire.

Amr ibn Dinar رحمہ اللہ said, "From the fire of sun."

According to the sahih the angels were created from nur (light), the jinns from flaming fire and Aadam from what is mentioned to you here.

This verse brings out the merit of Sayyiduna Aadam علیہ السلام and his nobility and the purity of his element.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰی عَمَّا یُشْرِکُوْنَ ۝ خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِیْمٌ مُّبِیْنٌ ۝

(116). He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him!

He has created man from a sperm-drop and behold this same (man) becomes an open disputer! (16:3-4)

Explanation: Allah alone is the Creator of the higher and the lower worlds and whatever they contain. All this is for true and just purposes, not in vain. Piety will be rewarded and evil will be punished.

Allah is alone and has no partner or associate. He alone is worthy of worship.

Man He created from a sperm-drop, a despised liquid. Yet when it develops and grows of sound body the man boasts and is obstinate. He is a creature and ought to have engaged in worship but he argues disputes with Allah and His Messengers علیہم السلام.

Another verse says the same thing that men have taken other gods who neither benefit nor hurt...

The disbelievers are not hidden from Allah. It is stated in surah Yasin: Does not man see that we have created him from sperm? Yet behold! he stands forth as an open adversary! And he coins similitude for Us but forgets his own creation, saying, "Who will revive bones when they are decayed?" Say (O Prophet), "He will give life to them who created them the first time. He is well-versed in every kind of creation!" *(36:77-79)*

According to a hadith in Musnad Ahmad and ibn Majah, the Prophet ﷺ spat on his palm and said that Allah the Exalted, says, "O son of Aadam, will you make Me helpless though I created you from something like this? When you are well-grown and have clothing and residence, you begin to amass and bar from My path! But, when the soul stops in the throat, you plead, 'I will give charity.' The time for that is over."

وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّ مَنَافِعُ وَ مِنْهَا تَاْكُلُوْنَ ۝ وَلَكُمْ
فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝ وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ
تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝

(117) And the cattle He has created for you (men). From them you derive warmth and numerous benefits and of their (meat) you eat.

And you have a sense of pride and beauty in them as you drive them home in the evening and as you lead them forth to pasture in the morning. And they carry your heavy loads to lands that you could not (otherwise) reach except with souls distressed, for your Lord is indeed Most kind, Most Merciful. (16:5-7)

Explanation: The Lord of the worlds mentions another blessing to mankind of the quadrupeds which they use for

their benefit. This has been mentioned in surah al-An'am in detail as of eight kinds *(see discussion #94)*.

Their hair, wool, hide, meat, milk, etc are used by men. They serve as a means of convenience too and a means of transporting burden. They are useful during jihad.

Allah says:

وَإِنَّ لَكُمْ فِى الْأَنْعَامِ لَعِبْرَةً

{And surely in the cattle there is a lesson for you.} (16:66) as also (23:21)

(Both these verses recount the benefits to mankind.)

اَللّٰهُ الَّذِىْ جَعَلَ لَكُمُ الْاَنْعَامَ......

{Allah is Who made for you the cattle that you may use to ride and for food...} (40:79)

He also put you on ships and showed you many signs. Which of His signs will you deny?

Your Lord Who made these animals obey you is very kind and Merciful to you. It is as in surah Yasin: see they not that we have created for them- among what our hands have fashioned-cattle which are under their dominion? (36:71)

وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ.....

{And made for you ships and cattle such as you ride...} (43:12)

So, remember Him and say, 'He is without blemish Who has subjected this to us and we ourselves were not capable to do it. (43:13)

وَّ الْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝٨

(118). And (He has created) horses, mules and donkeys for you to ride and use for show. And He has created (other) things of which you have no knowledge. (16:8)

Explanation: This is another of Allah's blessings. These animals are created for use as also to adorn. The main purpose, however, is to be of advantage to man. These animals (named in the verse) have more merit on other quadrupeds.

Ibn Abbas رضی اللہ عنہ said that horses were wild. Then Allah made them tame for sayyiduna Ismail علیہ السلام.

Wahb رحمہ اللہ cited a Judaic tradition that horses are created from the southerly winds.

A mule was presented to the Prophet ﷺ and he rode it.

The Prophet ﷺ forbade that horses should be cross-bred with donkeys. He disallowed it lest a species should become extinct.

Dehyah Kalbi رضی اللہ عنہ sought the Prophet's ﷺ permission to cross breed a he-horse with a she-donkey to get a mule so the Prophet ﷺ may ride it. He said, "Only they who are bereft of knowledge do such a thing."

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۚ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿٩﴾

(119). And on Allah it rests to show the right way, but there are ways that turn aside. If Allah had willed He could have guided all of you. (16:9)

Explanation: Having mentioned the means of pursuing worldly paths, Allah now mentions the means of following the path of religion. He turns from perceptions to morals.

This kind of variations are often found in the Qur'an. The provision for the journey to pilgrimage is followed by

mention of provision for the hereafter. After mentioning the normal clothing, the merit of the garment of *Taqwa* (piety) is mentioned.

In the same way, having mentioned the animals that take the rider through difficult paths in this world and to distant places, Allah turns to the paths of the hereafter and the ways of religion. The true, correct path leads to Allah. His straight path is that so walk it and do not go on the wrong, misleading ways otherwise you will go astray.

He says the path leading to Me is the straight path. It is the religion of Islam, and it is the only path. It is established by the Book and the Sunnah.

The other paths are invented by the people, like Jewism, Christianity, Magian, etc.

Guidance is in Allah's hands. You cannot guide all the people. They will continue to differ. The word of your Lord will be accomplished: hell and paradise will be filled with mankind and jinns.

هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَاۗءِ مَاۗءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ
تُسِيْمُوْنَ ۝١٠ يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ وَالْاَعْنَابَ وَمِنْ
كُلِّ الثَّمَرٰتِ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝١١

(120). He is (Allah) Who sends down rain from the sky from it you drink and out of it (grows) the vegetation on which you feed your cattle.

With it He produces for you corn, olives, date palms, grapes, and every kind of fruit. Verily in this is a sign for those who give thought. (16:10-11)

Explanation: Allah reminds that He sends down rain from which you benefit and your animals benefit too. If He had

not favoured then the water you drink would not have been sweet but brackish and bitter.

Trees etc grow from that water.

The Prophet ﷺ did not allow that animals should be grazed before sunrise. (Ibn Majah)

It is Allah's power that the same water produces different kinds of fruit and flowers for you.

These signs do show that Allah is One.

Other verses say the same thing and assert that you are unable to grow gardens and plants. Only Allah does it. He has no partner. Why then do you depart from the truth to haphazard, awry ways.?

وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ۙ وَالشَّمْسَ وَالْقَمَرَ ۖ وَالنُّجُومُ مُسَخَّرٰتٌ
بِاَمْرِهٖ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿١٢﴾ وَمَا ذَرَاَ لَكُمْ فِي الْاَرْضِ
مُخْتَلِفًا اَلْوَانُهٗ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿١٣﴾

(121). He has made subject to you the night and the day, the sun and the moon. And the stars are in subjection by His command. Verily in this are signs for men who are wise.

And the things on this earth which He has multiplied in varying colours (and qualities). Verily in this is a sign for men who celebrate the praises of Allah (in gratitude). (16:12-13)

Explanation: Allah reminds of more of His favours. The days and nights are for your benefit, like the sun, moon, stars. Allah has set their course. Each is subjugated to the Lord and obeys His command. He is the Lord of the worlds.

For the discerning are signs in this, of Allah's power.

Then look, too, at the lower things on earth. They too are for your benefit. There are signs in them for you.

وَهُوَ الَّذِىْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْا مِنْهُ حِلْيَةً
تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ
تَشْكُرُوْنَ ﴿۱۴﴾ وَ اَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ اَنْهٰرًا وَّ سُبُلًا
لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵﴾ وَ عَلٰمٰتٍ ؕ وَ بِالنَّجْمِ هُمْ يَهْتَدُوْنَ ﴿۱۶﴾ اَفَمَنْ يَّخْلُقُ
كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۱۷﴾ وَ اِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ لَا تُحْصُوْهَا ؕ
اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۸﴾

(122). He is (Allah Who has made the sea subject that you eat thereof flesh that is fresh and tender and that you may extract therefrom ornaments to wear, And you see the ships therein that plough the waves that you may seek (thus) of the bounty of Allah and that you may be grateful.

And He has set up on the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

And marks and sign posts; and by the stars (men) guide themselves.

Is than He Who creates like one that creates not? Will you not receive admonition?

If you would count up the favours of Allah, never would you be able to number them, for, Allah is oft-Forgiving, Most Merciful. (16:14-18)

Explanation: Another of Allah's favours is that He has given you power over the sea in spite of its greatness and depth and menacing waves. Your ships sail through it and you get fish from it to eat. It is lawful food for you when

you are in a normal state or in the state of ihram and whether they are alive or daed.

Allah has created for you in the seas pearls and Jewels you get them out easily and use as adornment.

Ships sail through the high waves cutting through the sea and winds.

Prophet Nuh عليه السلام was the first person to sail in a ship. Allah taught him how to build an ark. Since then people have been building ships and cover long distances on it. They also deliver their merchandise by ship.

Musnad Bazzar has a hadith narrated by Abu Hurayrah رضي الله عنه that Allah asked the western sea, "I will make My creatures sail through you, what would you do to them?" It said,"I will drown them." So Allah said, "Your roughness is on your shores and I will take them in My hand. As for you, I deprive you of jewels and games." Then, He asked the same question to the eastern sea and it said, "I shall carry them on my hands and I shall care for them as a mother cares for her children." So Allah gave it jewels and game.

Next, the earth is mentioned. It is made stable with large, heavy mountains so that the people on earth are not put to hardships because of its shaking. It is as Allah says:

وَالْجِبَالَ أَرْسٰهَا ﴿٣٢﴾

{And the mountains has He firmly fixed} (79:32)

Hasan رحمه الله said that when Allah created the earth, it shook. The angels wondered how anyone would reside on it. Next morning, they found mountains set on it and it was not shaking anymore. They could not know what constituted the mountains.

The same thing is reported by Qays ibn Ubadah رحمه الله.

Sayyiduna Ali رضی اللہ عنہ narrated that the earth said (To Allah), "You will settle the children of Aadam علیہ السلام on my back. They will commit sin here and spread evil." And it trembled as it spoke so Allah fixed mountains on it, as you see them. But, some of them you never see.

It is also His mercy that He caused rivers, springs and seas to run on all sides. Among them are the longer the short, the rough or the calm, and with little water or more water, or sometimes absolutely dry.

The springs flow on mountains in the deserts, on sand, over rocks, everywhere.

All this is Allah's compassion, mercy, favour and kindness. Neither is there any besides Him a Lord nor anyone worgthy of worship. He alone is the lord and He alone is worthy of worship.

He alone has made paths everywhere, all along for people to traverse from place to place. The paths are narrow or broad, some easy and some difficult. There are other signs too like hillocks, etc. where travellers locate their positions by water or dry land. The lost ones find their destination.

In the darkness of the night travellers also set their bearings through stars.

Maalik رحمہ اللہ said that نجوم (nujum) means the mountains. (otherwise, it is translated 'stars'.)

Then Allah mentions His greatness and might. Whatever they worship besides Allah are simply helpless. They cannot create anything at all. But, Allah is the Creator of all. Obviously, a Creator and a non-creator cannot be at par. Then, how unjust it is to worship both? It is not fit for a human being to do so.

After that, Allah says that you cannot Allah's blesssings. "I have given you so many of them that it is beyond you to count them. And you cannot recompense them.

Allah continues to forgive you. If He requires you to give thanks for them, then it is not possible for you to do so. If He punishes you all, even then He is not unjust. But, Allah is the Forgiving, the Merciful. He forgives you your sins. He overlooks your shortcomings.

He is very Merciful and does not punish anyone who repents.

وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ﴿١٩﴾

(123). And Allah does know what you conceal, and what you reveal. (16:19)

Explanation: Allah knows everything whether hidden or seen. It is alike for Him and He will reimburse every doer. according to the deed he has done. On the day of resurrection. The pious will be rewarded and the evil will be punished. The deities to whom the polytheists prayed for their needs are not creators but are themselves created beings. It is as the friend of Allah (khalil ur Rahman), Sayyiduna Ibrahim عليه السلام said to his people:

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾ وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾

{Do you worship that which you hew out?} (37:95)

Your creator and of what you make is Allah, Glorious and Exalted.

Your gods are inanimate, soul-less creatures. They neither hear nor see, and have no sense of perception. They do not even know when the Last Hour will come. How then do you expect from them profit and reward?

You must have that expectation from Allah, the All-Knowing and the Creator of all things.

وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۶۵﴾

(124). And Allah sends down rain from the skies and gives therewith life to the earth after its death. Verily in this is a sign for those who listen. (16:65)

Explanation: How many a people with deadened hearts come to life because of the Qur'an! It is like a dead earth coming to life with rain.

Those who hear and understand learn much from it.

وَاِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهٖ مِنْ بَيْنِ فَرْثٍ وَّدَمٍ
لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ﴿۶۶﴾ وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ
تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۶۷﴾

(125). And verily in cattle (too) will you find an instructive sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it.

And from the fruit of date palm and the vine, you get out wholesome drink and food. Behold, in this also is a sign for those who are wise. (16:66-67)

Explanation: The camel, cow, sheep and such are also signs of the power of their creator. Whatever worthless stuff fills their belies offers you wholesome milk with the permission of your Lord. He gets you milk quite apart from the impurities and blood from their insides. It remains pure white, tasteful and palatable. It separates in their udders from excreta and urine neither mixing with

them nor changing itself. The milk remains pure. It is Allah's favour and bounty.

Ibn Abbas رضی اللہ عنہ said, "You make wine which is forbidden and you eat in a different way what is lawful, like dates, raisins, etc. and nabidh as a sherbet or vinegar. Those who have some sense, they recognize Allah's power and might from these things and these bounties. The essence of a man is his intelligence and to preserve it Shari'ah has forbidden intoxicants to this ummah."

This is mentioned in surah Yasin:

وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۝٣٤

{And We produce therein orchards with date palms and vines and We cause springs to gush forth therein.} (36:34)

Thus people may eat the fruit. They have not created it, will they, then, not give thanks? Glorified-without blemish-is He Who created pairs of all things that the earth grows and of themselves, and of what they know not. (36:35-36)

وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا
يَعْرِشُوْنَ ۝٦٨ ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ
مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَاۤءٌ لِّلنَّاسِ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝٦٩

(126). And your Lord taught the bee to build its cells in hills, on trees and in (men's) habitations.

Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord. There issues from within their bodies a drink of varying colours,

wherein is healing for men. Verily in this is a sign for those who give thought. (16:68-69)

Explanation: The word اوحی (awha, from wahy revelation) is used here in the sense of 'taught' or 'inspired' Allah taught the bee to build its hives in the various places. The bee itself is a weak creature but its home is very strong, beautiful and intricate. It sucks juice from fruit, flowers, grass, etc. and flies about returning to its hive straightaway. (And it gives coinage to the words 'make a beeline for.' "How doth the little busy bee/ Improve each shining hour, And gather honey all the day/ from every opening flower!" -Isaac watls: Against Idolness and Mischief.)

The bee does not get lost but comes to its hive wherever it is- on mountains, in wilderness on in human habitation - to its young, eggs and honey. It makes wax with its wings, collects honey with its mouth and keeps away from other places.

Abu Yala Musli transmitted a hadith that Allah's Messenger ﷺ said, "A fly lives for forty days but not a honey bee. The colour of honey is different: White, yellow, red, etc. according to fruit, flowers and land. Together with the obvious goodness and sparkle, there is cure too in it. Allah heals many sicknesses with it.

Someone told the Prophet ﷺ that his brother had loose motions. He said, "Give him honey." He came again, saying that the malady had worsened, He said, "Give him more honey." But, he again reported that his condition had deteriorated considerably. He said, "Allah is True but your brother's belly lies. Go give him more honey!" This fourth time he recovered by Allah's mercy. Some physicians say that perhaps he had heavy bowels and the heat of honey may have loosened them further and he had a bout of loose motions. That man thought that his condition was getting worse. *(Bukhari #5684, Muslim #91,2217)*

The Prophet ﷺ liked sweet and honey very much. He said, "There is healing in three things:

(i) Scarification.

(ii) Drinking honey, and

(iii) Branding.

But, I stop my ummah from having themselves branded."[1] *(Bukhari, Muslim)*

He said, "If there is cure in any of your medicines then it lies in scarifying, drinking honey and branding with fire, if it is compatible with the sickness but I do not like it." *(Bukhari#3660, 5581)*

According to Muslim, he said, "I do not like it. Rather, I detest it."

According to Ibn Majah, he said, "You must esteem both these curing agents: honey and the Qur'an."

Observation: Ibn Jarir quotes Sayyiduna Ali رضی الله عنه as saying, "If any of you likes to have cure (for an illness), let him write down a verse of the Qur'an on a piece of paper and wash it with rain water. Then, he must buy honey with his wife's money with her permission, and drink it. There is cure in it because of many reasons. Allah, Mighty and Glorious, says:

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ

{We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe.} (17:82)

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا......

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[1] Bukhari words are: a gulp of honey, (the incision of a) cupping (glass) and cauterization by fire, but I forbid my people to cauterize."

{And We send down from the heaven blessed water...} (50:9)

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا

{If they are pleased to remit you anything out of it, you may consume that for your good and pleasure.} (4:4)

Allah says about honey:

فِيهِ شِفَآءٌ لِّلنَّاسِ

{Wherein is healing for men.} (16:69)

According to Ibn Majah, the Prophet ﷺ said, "If anyone licks honey three mornings every month then no serious calamity will overtake him." *(#3450)*

It also quotes him as saying, "Use sauna and sannut for there lies in them cure for every disease except as-saam." He said, "As-saam is death." (sannut is a medicinal plant shibittu but some say that it is honey kept in receptables containing clarified butter or ghee. A poet also uses it in this sense in his poetry. *(#3457)*

The verses conclude that there is a sign in the bee for those who consider, and are wise.

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۙ وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْـًٔا ۗ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ

(127). He is Allah Who creates you and takes your souls at death. And of you there are some who are sent back to feeble age, so that they know nothing after having known (much) for Allah is All-knowing, All-Powerful. (16:70)

Explanation: Allah has power over all creatures. He alone brought them into existence out of nothingness. He will then

cause them to die. He lets some people attain a very long life so that they return to a pathetic age of a sensless child.

Sayyiduna Ali رضی اللہ عنہ said that generally this happens at the age of seventy-five. Strength saps. Memory is lost, Knowledge is forgotten. A learned man turns ignorant.

According to Bukhari, the Prophet ﷺ used to pary:

أَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ وَأَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الدَّجَّالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

(O Allah, I seek refuge in You from riggardliness, lethargy, decrepitude, the most abject period of life, torment of the grave, the trial through dajjal, and the trial of life and death.)

Observation:

Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.
(William Shakespeare in As you like it)

وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِى الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّىْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ۗ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿٧١﴾

(128). Allah has bestowed His gifts of sustenance more freely on some of you then on others. Those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah? (16:71)

Explanation: the polytheists act stupidly, for, they know that their gods are slaves of Allah yet they worship them. For instance, while performing the pilgrimage they call out:

لَبَّيْكَ لَا شَرِيْكَ لَكَ إِلَّا شَرِيْكًا هُوَلَكَ تَمْلِكُهُ وَمَا مَلَكَ

[(O Allah) I am here! You have no partner save they are Your associates who are Your slaves and who they own, all of whom You own.]

So, Allah asks them how they associate His slaves in Divinity with Him while they will not associate their own slaves with them and as partners in their property.

The same topic is found in the verse:

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ.......

{He sets forth a parable to you from yourselves. Are those whom your right hands possess partners in what We have provided. You with...}

Then why do you associate them with Me.

This is tantamount to denying Allah's blessings when you choose for Allah what you do not like for yourselves.

What Allah has created, you attributes to others. So, this too is the same as denying Allah's blessings.

Umar ibn Khattab رضی اللہ عنہ wrote to Abu Musa Ash'ari رضی اللہ عنہ "Be content with your earnings. Allah has made some richer than others and this is a trial to see how they thank Him and how they give rights of others for which Allah has made them responsible.

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّ جَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَ حَفَدَةً وَّ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَ بِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ﴿۷۲﴾

(129). And Allah has made for you mates of your own nature, and made for you, out of them, sons and daughters and grandchildren. And provided for your

sustenance of the best. Will they then believe in vain things, and be ungrateful for Allah's favours? (16:72)

Explanation: This is yet another of Allah's favours. He has created mates for His creatures of the same species If they were of another species, that would have created difficulties. Then He caused their progeny to multiply. The meaning of حفدة (hafadatah) is grand children but it also means servants and retinue.

Ibn Abbas رضی الله عنه said that the children of a man's wife from her previous marriage are not his own.

Hafadah is also the person who works for someone in the presence of others.

It also refers to the relationship of son-in-law with some one.

All these meanings are covered here. The Qunut has an example:

وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ

(Our effort, endeavor and service are only for you).

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٨﴾ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ۭ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٧٩﴾

(130). Allah is He Who brought you forth from the wombs of your mothers when you knew nothing. And He gave you hearing and sight and intelligence and affection, that you may give thanks (to Allah).

Do they not look at the birds held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe. (16:78-79)

Explanation: Allah is Omnipotent and knows all the secrets of the universe. No one else knows the unseen. He lets those whom He chooses know whatever Hi wishes to disclose to them. It might take you time to shut your eyes and open them, but it does not take even so much as the twinkling of an eye for His command to be enforced.

The fact of the Last Hour too is as easy for Him and it will take place the moment He gives the command, it is the same for Him to create one as to create all.

It is His favour that He brought you at from your mother's womb when you were dumb. He gave you ears, eyes and hearts. (Hearts stand for intelligence and affection). Intelligence is expressed by heart as also brain. It is only intelligence that points out the profitable and the damaging. These things come to strong and sensible men in stages, little by little, and they increase with age, till they are perfect. The objective is that man should apply these powers to gain awareness of Allah and to worship Him.

According to a hadith qudsi in sahih Bukhari, Allah says, "He who antagonises My friends, declares war on Me, No man can gain nearness to Me through any thing as he can through abiding by what I have prescribed. Anyone who offers plenty of optional salah gains nearness to Me and becomes dear to Me, When I begin to love him, I become his ears with which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks. If He asks Me for anything, I give it to him. If he prays to Me, I grant it to him. If He seeks refuge in Me, I let him have it. And, I do not hesitate to do anything as I do to take the soul of a believer. He dislikes death and I do not wish to displease him, but death is not a thing from which a living creature can escape."

The meaning of this hadith is that when a believer becomes perfectly sincere and obedient then all his deeds

are for Allah only. He hears for Allah's sake and sees for Allah's sake. He hears the religious topics and sees only what Shari'ah has permitted him to see.

In the same way, he uses his hands and feet for Allah's sake and His pleasure. He places trust in Allah and he seeks help only from Allah. All his doings are to please Allah.

According to some ahadith, "Then he hears only for My sake and sees only for My sake. He grasps and holds only for My sake and walks only for My sake."

The verse under discussion says that when he is born to his mother, Allah gives him ears, eyes, heart and mind, that he may thank Allah, According to another verse:

قُلْ هُوَ الَّذِيْ اَنْشَاَكُمْ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْبَصَرَ

{He is Allah Who gave you life and made for you hearing and sight and heart, but you give little thanks.}

He alone dispersed you across the land, and to Him alone will you return.

Next, Allah says to His slaves that they should look at the birds that fly in the atmosphere..

Next, Allah calls attention of His slaves to the flying birds that flutter their wings between the sky and the earth. Allah has enabled them to fly in the air. He has subjected the winds to them.

The same things is stated in surah al-Mulk:

{Do they not see the fliers above their heads expanding themselves and contracting?

No one holds them except Ar-Rahman. Surely He sees all things.

The discussion concludes here too with the words that in this are signs for those who believe.}

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا وَّ جَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا
تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ اِقَامَتِكُمْ ۙ وَ مِنْ اَصْوَافِهَا وَ اَوْبَارِهَا وَ
اَشْعَارِهَاۤ اَثَاثًا وَّ مَتَاعًا اِلٰى حِيْنٍ ﴿۸۰﴾ وَ اللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ
جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّ جَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَ
سَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿۸۱﴾

(131). He is Allah Who made your habitations homes of rest and quiet for you and made for you out of the skins of animals (tents for) dwellings which you find so light (and handy) when you travel and when you stop (in your travels). And out of their wool, and their soft fibres (between wool and hair) and their hair, rich stuff and articles of convenience (to serve you) for a time.

He is Allah who made out of the things He created, some things to give you shade. Of the hills He made some for your shelter. He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you that you may bow to His will (in Islam). (16:80-81)

Explanation: Of the many favours of Allah are that He gave the children of Aadam عليه السلام homes to stay. And He gave tents and sheds for animals to be useful during journeys too.

The hair and wool and such other things serve various purposes and are trade merchandise too. Garments, carpets and other household items are made of them.

Allah has also made trees to provide shade. He has made caves in mountains as well as forts.

The garments are for winter and summer and to cover youselves, and to adorn.

He gave you coats of mail and armour.

He gives you all you need. You may thus rest and be at peace and worship your true Guardian Lord.

In the verse following *(#82)*

Allah says to the Prophet ﷺ that if they do not show gratitude and do not believe then why should you grieve? Leave them alone. Your duty is merely to convey the message. You may continue to do that.

They know that only Allah gives the bounties. They have innumerable of them with them, but they keep denying. And they worship others than Allah. They are disbelievers.

According to Ibn Abu Hatim a villager met the Prophet ﷺ who recited to him this verse that Allah has given you houses as a repose. He said, "That is true." Then the Prophet ﷺ recited that He has given you hides of animals for tents and he said, "True!" The Prophet ﷺ went on reciting the verse and he confirmed every blessing. The Prophet ﷺ recited the concluding words 'that you may submit' as Muslims. At these words, he stood, turned and set to depart.

Allah then sent the revelation: They recognize the blessing of Allah then they deny it and become ungrateful. *(16:83)*

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ؕ وَ
جَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ؕ اَفَلَا يُؤْمِنُوْنَ ﴿٣٠﴾ وَجَعَلْنَا فِي الْاَرْضِ
رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۠ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ﴿٣١﴾ وَ
جَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿٣٢﴾ وَهُوَ الَّذِيْ

خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٣٣﴾

(132). Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation) before We clove them asunder? We made from water every living thing. Will they not then believe? And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive guidance.

And We have made the heavens as a canopy well guarded: yet do they turn away from the signs which these things (point to)!

He is (Allah) Who created the night and the day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course. (21:30-33)

Explanation: Allah's power is complete and all-embracing. And He is perfectly dominant. The disbelievers are surprising: Allah is the creator of everything, yet they worship others besides Him. In the beginning, the heavens and the earth were joined together, one upon the other. Allah separated them, raising the heavens above the earths at distance and with wisdom. He created seven of each. He let there be a hollow and space between the lowest heaven and earth. He sent down rain from the heaven and made the earth produce.

Allah created every living thing from water. Yet, do they not thank the Maker on seeing the myriad things that speak of His power and authority and unity? Yet, do they be polytheists?

وَفِيْ كُلِّ شَيْءٍ لَهُ اٰيَةٌ

تَدُلُّ عَلَىٰ أَنَّهُ وَاحِدٌ

[In everything there is for Him a sign
Pointing out that He is One.]

Sayyiduna Ibn Abbas رضی اللہ عنہ was asked, "Did night precede the day, or day precede night?" He said that the earth and heaven were a single unit in the beginning. Clearly, there would be darkness which is called 'night'. Hence night preceded day.

Sayyiduna Ibn Umar رضی اللہ عنہ was asked this question and he directed them to Ibn Abbas رضی اللہ عنہ instructing them to enlighten him with Ibn Abbas رضی اللہ عنہ explanation. Ibn Abbas رضی اللہ عنہ explained that heaven and earth were joined, so there was neither rain nor production. When Allah created the living creatures, He (separated them and) sent water from heaven and caused the earth to produce. The explanation was conveyed to Ibn Umar رضی اللہ عنہ and he was immersely pleased, saying, "I am more then ever convinced that Abdullah possesses a very advanced knowledge of the Qur'an."

He splite the heaven to make seven heavens out of it, and so He made seven earths out of one.

Mujahid رحمہ اللہ also said that all seven heavens were joined together into one and all seven earths were joined. Then, they were put apart into seven of each.

Sa'eed said that both of them were a single unit. Then they were separated and a hollow was put between heaven and earth. Water was made the essence of all living creatures.

Sayyiduna Abu Hurayrah رضی اللہ عنہ said to the Prophet ﷺ, "O Messenger of Allah, when I see you, I feel very happy and my eyes are cooled. Do inform us of the source

of everything." He said, "Abu Hurayrah, all things have their origin in water."

According to another version, he then asked, "O Messenger of Allah, teach me a deed that would take me to paradise." He said, "Offer salaam to everyone. Feed food. And, join ties of relationship. When people are asleep in the night, offer the salah of tahajjud. You will enter paradise in peace."

Mountains: Allah made earth stable by placing firm mountains on it so that it may not shake and make living difficult for the earthlings.

Three-fourths of the earth is water. Only one-fourth is for the sun and air that people might see the heaven and its amazing things.

The Merciful Allah caused paths on the land for people to travel easily to distant lands. On the face of it, the high mountains seem to make the other side inaccessible, but nature has carved paths along (and on) the mountains for people to travel to and fro.

He made the heaven like a dome over the earth. He says, "With power and skill did we construct the firmament for We are Who create the vastness of space." (51:47)

Allah also points out to the heavens above as an adornment with stars, and without any kind of defect. The word بناء (bina) is a canopy. The Prophet ﷺ said, "The bina (pillars) of Islam are five... A canopy is erected on five pillars.

The heaven is high, well-guarded, clear. It is not subject to damage from anywhere.

Someone asked the Prophet ﷺ "What is the heaven?" He said, "Stationary wave. But people do not need Allah's great signs."

There are many signs of the heaven and earth before people but they look not, nor contemplate. The stars adorn it. The sun moves along its course in on day and, night around the heaven.

One of the ascetics of the Banu Israil completed thirty years of worship but he did not have a cloud giving him shade as other ascetics were given after their worship of thirty years. He spoke to his mother about it. She said, "Son, during this period, you may have commiteed a sin." He said, "Not one! Mother." She said, "You may have resolved to commit one." He said, "No, never!" She said, "You may have looked at the heaven and removed your sight from it without contemplating on it." He said, "Yes, this has been happening," She said, "This is why!"

Next, Allah mentions some more signs of His perfect power and calls attention to night and its darkness and to day and its brightness, and to their coming one after the other with proper regularity. If one decreases in length, the other annexes that much to its length. The sun and moon need be observed, too. The sun has its own heaven and its movement. The moon has a different kind of cool light, movement and style. Each along its orbit does float in obedience to the Divine command.

Allah alone makes the morning bright and the night peaceful. He alone determines the measure of sun and moon. And He possesses Might, is Over-powering and All-Knowing.

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ
مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ

عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۖ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ۗ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ
الْخٰلِقِيْنَ ﴿۱۴﴾ ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ﴿۱۵﴾ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ
تُبْعَثُوْنَ ﴿۱۶﴾

(133). Man We did create from a quintessence (of clay),

Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

Then We made the sperm into a clot of congealed blood. Then of that clot We made a (foetus) lump, then We made out of that lump bones and clothed the bones with flesh, then We developed out of it another creature. So blessed be Allah, the Best to create!

After that, at length you will die.

Again, on the day of judement, will you be raised up. (23:12-16)

Explanation: Allah refers to man's creation from dust. Aadam عليه السلام was created from dust- a ringing clay. Thereafter, his children were born from his sperm. Allah says that He created you from dust. Then He made you men and spread you on land.

Musnad reports a hadith that Allah created Prophet Aadam عليه السلام from a fistful of dust that He collected from all over the earth. This is why the children of Aadam have different colours and shapes. Some of them are pious and some are wicked.

Allah also says:

اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿۲۰﴾ فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿۲۱﴾

{Did We not make you from a weak liquid? And which We placed in a secure place.} (77:20-21)

Man remains in his mother's womb for a period of time, changing from one condition to another and one from to another. The sperm that is a shooting liquid that emerges from man's loins and woman's chest changes its form into a red coloured bone. Then it changes to a lump of flesh that is formless. Then it is given a human form with limbs.

The Prophet ﷺ said, "All of a man rots but not his backbone. He is created from it and formed from it. The bones are then covered with flesh so that they are concealed and made strong. Then the soul is blown into him. He then begins to breathe and is able to move with life.

Allah, the Blessed is the Best of creatures.

Sayyiduna Ali رضی اللہ عنہ narrated that when the sperm has been there for four months, Allah sends an angel to it. He blows into him a soul in three layers of darkness where he is. This is the another creature' mentioned in the verse: Thus, from one condition to another and to a third within the womb, birth follows of a child who has no understanding ability.

He continues to grow into a young man, then a middle-aged and then an old-aged. Then he becomes feeble and infirm.

In short, with the blowing of the soul, these changes begin to occur. Indeed, as-Sadiq wa al-Musdaq (the truthful whose truth is confirmed), Prophet Muhammad ﷺ said, "For forty days, the sperm rests in the mothers's womb. Then for forty days it remains as a blood clot. Another forty days it keeps as lump of flesh. Then Allah sends an angel who breathes a soul in it and records four things at Allah's command:

(i) Its provision

(ii) Terms of life,

(iii) Deeds, and

(iv) Whether pious or evil.

By Him besides whom no one is worthy of worship, a man performs deeds that make him eligible for paradise till he is only a cubit away from it, but the decree overtakes him and he becomes eligible for hell just before he dies by doing deeds that make him deserve that, and he dies in that condition. He is consigned to hell. On the other hand a man does bad deeds till he is just a cubit away from hell, but decree has the better of him and he does deeds deserving of paradise before his death and is admitted to paradise. *(Bukhari, Muslim, etc.)*

Sayyiduna Abdullah ibn Mas'ud رضی اللہ عنہ said that when the sperm is ejaculated in the womb, it reaches the root of every hair and nail. After forty days it turns into a blood clot.

According to Musnad Ahmad, the Prophet ﷺ was in the company of his sahabah رضی اللہ عنہم when the disbelieving Quraysh pointed him out to a Jew visitor, saying, "He claims to be a Prophet." He said, "I shall ask him a question. Only a Prophet can know its answer." He came to the Prophet ﷺ and asked, "Tell me of what is a man created?" He said, "The sperm of man and the ova of woman. Man's sperm is thick and dense. It forms bones and muscles. The woman's ova is thin and dilute and it makes flesh and blood." He said, "You are true. The Prophet ﷺ before you said the same thing."

Allah's Messenger ﷺ said, "When the sperm is lodged in the womb for forty days, an angel comes to it and askes Allah, 'O Allah, will he pious or wicked?' Male or female?' He records the answer as also his life span and temperament. Then, the register is closed, there being no possibility of change whatsoever after this.

According to a hadith in Bazzar, the Prophet ﷺ said, "Allah has deputed an angel over the womb. He goes on reporting, 'O Allah, it is a sperm! O Allah, now it is a clot

of blood! O Allah, it's turned into a lump of flesh!" when Allah decides that it should be born, the angel asks, "Should it be a male or a female? Wretched or fortunate? How much provision should be allotted to it? And what should its lifespan be?" All the answers are recorded."

After mentioning all these things and His power, He says that He is the Best of all creators.

Sayyiduna Umar ibn khattab رضی الله عنه said, "In four things I was enabled to say or do the correct thing that my Lord said. When this verse was revealed about man being created from ringing clay, I was enabled to exclaim: فتبارک الله احسن الخالقين and these very words were revealed.

When Allah's Messenger ﷺ dictated the preceding words انشأناه خلقا آخر to Zayd ibn Thabit Ansari رضی الله عنه, Mu'adh رضی الله عنه exclaimed فتبارک الله احسن الخالقين all of a sudden. The Prophet ﷺ laughed and Mu'adh رضی الله عنه asked, "Why did you laugh, O Messenger of Allah?" He said, "These very words conclude this verse!" After this first birth, you will die. Then, on the day of resurrection, you will be created again.

Then reckoning will take place.Good and bad will be reimbursed with reward or punishment.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَ مَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿١٧﴾

(134). And We have made, above you, seven tracts, and We are never unmindful of (our) creation. (23:17)

Explanation: Having mentioned the creation of mankind, the raising of the skies is taken up. It is a greater and a heavier creation.

This is also mentioned in surah Alif Laam Meem Sajdah. The Prophet ﷺ used to recite it in the first raka'ah of fajr on Friday. There, the creation of the heavens and earth finds mention before that of mankind, followed by the description of the Last Hour and reckoning.

The creation of the seven heavens is mentioned (in Surah al-Isra):

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ ......

{The seven heavens and the earth and all those who are in them declare His glory...} (17:44)

So you not see how Allah has made the seven heavens one above the other? He created the seven heavens and (seven) earths like that. His command comes to them so that you may know that Allah is All-Powerful. And His knowledge embraces all things. He is not neglectful of His creatures.

He knows what comes down to earth and what goes out of it, and also what descends from the heaven and rises to it. He is with you wherever you are. He sees each deed you do. The things high in the heaven, or hidden in the depths of the earth; the peaks of the mountains or the bottom of the seas are all before Him as open things.

He knows the particles of sand, the hillocks, the rocks, the mountains, the seas, the plains, the trees.

He knows the leaves that drop from the trees and the seed that are underground in darkness. He knows what is in water and on land. All are in an open Book.

وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً ۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِى الْاَرْضِ ۖ وَاِنَّا عَلٰى ذَهَابٍ ۢ بِهٖ
لَقٰدِرُوْنَ ﴿۱۸﴾ فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ ۘ لَكُمْ فِيْهَا
فَوَاكِهُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿۱۹﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ
بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ﴿۲۰﴾ وَاِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ۚ نُسْقِيْكُمْ مِّمَّا فِىْ
بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿۲۱﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ
تُحْمَلُوْنَ ﴿۲۲﴾

(135). And We send down water from the sky according to (due) measure, and We cause it to soak, in the soil. And we certainly are able to drain it off (with ease).

With it We grow for you gardens of date palms and vines; in them have you abundant fruits and of them you eat (and have enjoyment)

Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.

And in cattle (too) you have an instructive example; from within their bodies We produce (milk) for you to drink. There are, in them, (besides) numerous (other) benefits for you; and of their (meat) you eat.

And on them, as well as in ships, you ride. (23:18-22)

Explanation: There are very many and uncountable favours of Allah, but some are very great and they are mentioned here.

He sends down rain whenever necessary and as much as is needed, not more, not less. It is enough to keep the fields green and production to the optimum, and enough to drink. Also, it is according to places that accept rain or do not tolerate it. An example is the land of Egypt. It is soaked by the River Nile that flows through it and is fertile. The red sand is dragged by it from Ethiopia. The rain water brings it from there and it then stands here making the land worth cultivation otherwise the saline land of Egypt is inhospitable to production and farming. Subhan Allah, The kind, the Forgiving, the Merciful Allah! Observe His Power and Wisdom. He causes water to stay on land and causes the land to suck it. In this way the seeds are quenched directly underground.

Next Allah says that He is also able to withdraw this blessing. He may cause the rain to fall elsewhere like mountains and wherever it is not necessary. Or, He may make it brackish. Then it would not be fit to drink or irrigate or wash oneself and one's garments. Also, He may remove the earth's ability to suck the water and it may then inundate the land and cause damage. He may cause the water to flow to far off springs and ponds and be of no use to anyone.

Indeed, it is Allah's favour that He sends down sweet, drinkable water that irrigates fields and gardens all around. Men drink and water the animals too and use it for washing and to keep pure. Praise belongs to Allah.

The Lord of the worlds gets you your livelihood through rain. There are green gardens and fields with abundant fruit, flowers and other produce. They are also good to look at and a very heart-warming sight as also very beneficial.

These are great favours and it is not within anyone's power to show gratitude in a proper measure for them. Many of the fruit are beautiful to look at and sweet to taste. Dates and vines are among them. Then He mentions the trees of olive.

Tur Sayna (Mount Sina) is the mountain where Allah spoke to Prophet Musa عليه السلام. There are small mountains around it. In Arabis tur (طور) is a mountain that is green and has trees on it.

Without these things, a mountain is called جبل (Jabal).

On the Mount Sinai, the tree of olive also produces oil. It serves as stew.

The Prophet ﷺ said, "Consume olive oil and apply it. This comes from a blessed tree." *(Musnad Ahmad)*

Umar ibn Khattab رضی اللہ عنہ had a guest on the night of aashurah (tenth of Muharam). He fed him brain of camel and olive oil, Saying, "It is the oil of the blessed tree of which Allah had mentioned to His Prophet ﷺ."

The next verse speaks of the quadrupeds. Their advantages to mankind are recalled. They drink their milk and eat their flesh and use their wool and hair for their clothing, etc. They also ride them and carry their burden on them to far off places. Without them, it was nearly impossible for them to cover long distances.

Without doubt, Allah is kind and Merciful to His creatures. It is as He says:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿٧١﴾ وَ
ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَ مِنْهَا يَأْكُلُوْنَ ﴿٧٢﴾ وَ لَهُمْ فِيهَا مَنَافِعُ وَ
مَشَارِبُ ۖ أَفَلَا يَشْكُرُوْنَ ﴿٧٣﴾

{Do they not see that We have created for them- among the things that Our hands have fashioned- cattle that they own? And We have subdued these to them, so some of them they eat. And therein for them are (other) benefits and drinks (of milk). Will they not give thanks?} (36:71-73)

Apart from these conveyances of land, there are means of transport by sea.

وَهُوَ الَّذِيٓ أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْـِٕدَةَ ۚ قَلِيلًا مَّا تَشْكُرُوْنَ ﴿٧٨﴾ وَ
هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُوْنَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِ وَيُمِيتُ وَلَهُ
اخْتِلَافُ الَّيْلِ وَ النَّهَارِ ۚ أَفَلَا تَعْقِلُوْنَ ﴿٨٠﴾ بَلْ قَالُوْا مِثْلَ مَا قَالَ
الْأَوَّلُوْنَ ﴿٨١﴾ قَالُوٓا ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَإِنَّا لَمَبْعُوثُوْنَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا
نَحْنُ وَ اٰبَآؤُنَا هٰذَا مِنْ قَبْلُ إِنْ هٰذَآ إِلَّآ أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

(136). He is (Allah) Who has created for you (the faculties of hearing, sight, feeling, and understanding. Little thanks is that you give.

And He has multiplied you through the earth, and to Him shall you be gathered back. He is the One Who gives life and causes to die. And to Him is due the alternation of night and day. Will you not then understand?

Rather, they say things similar to what the ancients had been saying.

They say, "What! When we die and become dust and bones could we realy be raised up again?

Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients!" (23:78-83)

Explanation: These verses are preceded by Allah's words that He seized them with chastisement because of their insolence and peristing audacity, for, neither they creased to disbelieve nor they humbled themselves before Allah and they did not entreat. This is a Allah says elsewhere:

فَلَوْلَآ إِذْ جَآءَهُمْ بَأْسُنَا تَضَرَّعُوْا.....

{Then why did they not, when Our might came upon them, humble themselves? But, their hearts were hardened and Satan made it alluring to them… } (6:43)

Ibn Abbas رضی اللہ عنہ said that this verse speaks of the dry period of draught that had afflicated the Quraysh because of their disbelief in the Prophet ﷺ. Then Abu Sufyan came to the Prophet ﷺ complaining of draught. He adjured him by Allah and pleaded with him citing their relationships, saying, "We have been driven to eat dung and blood." *(Nasa'i)*

According to the two sahih Books the Prophet ﷺ was fed up with the persecution at the hands of the Quraysh and their mischief, so he had cursed them, "O Allah, let them have a dry spell like the draught of seven years during the time of Yusuf عليه السلام.

Ibn Abu Hatim رحمه الله reports this tradition about Wahb ibn Munabbih رحمه الله, [He was put in prison, A young man who was also there with him offered to recite poetry to him to while away the time. He said, "We are undergiving Allah's punishment and the Qur'an speaks ill of such men who do not humble themselves before Allah even at such a time." Then, he fasted three days continuously and was asked why he did not have iftar each evening. He said, "A novel thing has come up from here", meaning imprisonment "So I too did a new thing" meaning, did not break fast each evening and made excess in worship.]

Suddenly, punishment came upon them that they had not expected. They lost all hope.

The next verse (meaning, the first of this discussion) calls attention to Allah's blessings of hearing, sight and heart which is mind and understanding. You may thus ponder and declare Allah's unity. However, every increase in blessing brought up a corresponding decrease in gratitude. It is as Allah says that though you may cherish yet most have no faith.

Next Allah points out to His mighty dominion and power. Having created men, He scattered them over earth and will bring them together on the day of resurrection. He will resurrect everyone He had created the first time and no one will be spared.

Allah's command causes day and night to pursue on another according to a regular routine. The sun does not overtake the moon and the night never oversteps the day. Have you not enough sense to recognize this sign and

know thereby the unity of Allah and be convinced of His Might and knowledge?

The disbelievers are the same all the time. They have the same question always: we shall die and our bones will decay and rot. Will we be resurrected even then? We cannot understand it. We have never seen any dead man coming back to life although we are told that the dead will be resurrected and our forefathers were told the same thing.

According to another verse when they ask this question they will be told that what they consider to be impossible will happen at just 'one single shout' *(37:19)*. Everyone will assemble at one place on the day of requital.

The same question is mentioned in surah Yasin. Does not man see that we created him from a sperm-drop… yet he strikes a similitude for Us… {Say, "He shall revive them Who originated them the first time. He is the knower of every creation.} *(36:77-79)*

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٤﴾ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا
تَذَكَّرُوْنَ ﴿٨٥﴾ قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٨٦﴾ سَيَقُوْلُوْنَ
لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿٨٧﴾ قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ
عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٨﴾ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿٨٩﴾

(137). Say, "To Whom belong the earth and all beings therein? If you know!

They will say, "To Allah!" Say, "Yet will you not receive admonition?"

Say, "Who is the Lord of the seven heavens and the Lord of the throne supreme?"

They will say, "(They belong) to Allah." Say, "Will you not then be filled with awe?"

Say: "Who is it In whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."

They will say, "(It belongs) to Allah." say: "Then How are ye deluded?" (23:84-89)

Explanation: Allah establishes His unity and the fact that He is the Creator, the Master, florious and Exalted. Only He is worthy of worship. He is One and has no partner. He instructs His Messenger ﷺ to ask the polytheists about it and they would confirm that He is the Lord without any partner. "Then, why is He not the only One worthy of worship? Why worship others too?"

Actually, they know that their deities are also a creation, created by Allah, but they continue to adore them in the hope that they will get for them nearness to Allah.

Again, Allah instructs His Prophet ﷺ to ask them who is the Lord of the heavens and earth and the throne and all things. They will again concede, "Allah!"

The Prophet ﷺ had described the throne, saying, "Allah is Majestic and Glorious. His throne is in the heavens like this..." and he described it with his hands as a dome. *(Abu Dawud)*

According to a hadith, all seven heavens and seven earths and every creation therein are like a ring in a barren plain relative to the Kursi (chair). And the kursi with all that is has is the same (ring in a barren plain) relative to the arsh (the throne).

Some of the predecessors said that the two sides of the throne are apart from one another, so much away as would take fifty thousand years to travel (from end to end). And, it is as much away from the seventh earth. The arsh is so called because of its height.

Ka'b Ahbar رضی اللہ عنہ reported that, relative to the arsh, the heaven is like a chandlier between heaven and earth.

Mujahid رحمہ اللہ said that, relative to the arsh, the heaven and earth are like a ring lying in a vast open treeless plain.

Ibn Abbas رضی اللہ عنہ said that no one other than Allah can describe the size and greatness of the arsh (throne).

Some predecessors say that the throne is made of red ruby.

Ibn Mas'ud رضی اللہ عنہ said, "There is no day or night with your Lord. The light of His throne is from His countenance.

Reverting to the verses, when asked about the Lord of the throne and the heaven, they would offer the same answer, "Allah is their Lord!" So, ask them (O Prophet ﷺ), "Why then do you not fear His punishment when you ascribe partners to Him?"

[Imam Abu Bahr Ibn Abu Dunya رحمہ اللہ has cited a hadith in his kitab ut-tafakkar wa al-I'tibar that the Prophet ﷺ said often that during the jahiliyah (pre-Islamic days), a women used to grase sheep on a mountain peak. Her son used to be with her: One day, he asked her, "Mother, who created you?" She said, "Allah". He asked, "And my father who created him?". She said, "Allah created him." Then he asked about himself and she replied as before. The boy then asked about the heaven, earth and mountains, one by one, and at each question, she said, "Allah." Then he asked about their sheep and got the same answer. the boy then exclaimed, "Subhan Allah, how Glorious is Allah!" He was so overawed by Allah's Greatness that he trembled and fell down from the mountains and died.]

The next question to be asked of them: who is the king of all dominion and authority over every thing?

Generally, the Prophet ﷺ took an oath in these words: *"By Him Who has my soul in His hand!"*

And when he had to emphasise, he said:

"By Him Who owns the hearts and Who turns them!"

The next question is:"Who gives protection to all and no one can violate the protection given by Him? And, on one else can give protection? And He is not dependent on anyone's protection?" This means: Who is such a great Master and Owner Who has all creation dominion and kingdom in His hand?

It was the custom among the Arabs that if the chief of a tribe extended protection to anyone then all its memebers were bound to respect it. But, if one its members took anyone in his protection, the chief was not bound to respect or honour it.

Here, Allah's greatness is mentioned, He is the Absolute Powerful Master of all. No one can alter His decision on put off His command. No one can question Him about anything. Not even a leaf can shake without His wish. He may call an explanation from anyone question Him. His might, greatness, supremacy, authority, power, wisdom, justice-are unlimited and without comparison, unique. All the creatures are answerable to Him and helpless before Him...

The answer that they have is nothing but to submit that only Allah is the great king, the absolute Authority. Then what has overtaken them that, in spite of this acceptance, they go on worshipping others?

We have brought to them the truth and clearly mentioned the unity of the Lord sustainer and also the divine unity. We have presented correct evidences and explanation and we have disclosed their falsehood that they falsely ascribe partners to Allah as their own

confirmation of Allah shows. They have no proof for calling on others besides Allah-as is asserted at the end of this surah.

They merely stick to what their forefathers followed as they themselves used to say.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ
ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾

(138). Did you then think that We had created you in jest, and that you would not be brought back to Us (for account)?

Therefore exalted be Allah, the King, the Reality. There is no god but He, the Lord of the throne of honour! (23:115- 116)

Explanation: Allah's Messenger ﷺ said that when the inmates of paradise and the denizens of hell reach their destinations, Allah, the Exalted, will ask the believers, "How long did you stay in paradise?" They will say, "A day or half of it!" Allah will tell them that they have been very fortunate to have achieved that much in such a short time.

Then Allah will put the same question to the people of hell and they will give a similar answer as the believers had given. Allah will say to them, "Your trading has been very unprofitable to you. In a very short time you have suffered a heavy loss and earned My displeasure and hell forever."

(This far concerned the earlier verses 23:112-114) the commentary on the present verses (115-116) continues.

Allah asks if they supposed that He created them for no purpose at all. Is it all play? Are you to be like animals pranking about? Would there be no reckoning?

You have a wrong notion. The fact is that all of you are created to worship Allah and to obey Him.

Then, do you imagine that you would not return to Us? This too is a wrong notion. It is like the verse!

أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

{Does man think that he will be left uncontrolled (without purpose)?} (76:36)

Far above this is Allah that He would do anything without purpose, create and undo in vain. He is the true King and is Free of such frivolous ideas, No one is worthy of worship besides Him. He is the Owner of the great throne that covers the entire creation like a canopy. He is very kind and Excellent, Good to see. He says: We created in the earth every beautiful pair.

The Khalifah Umar ibn Abdul Aziz رحمه الله said in the last sermon that he delivered. He praised and glorified Allah and said, "O you people! You are not created for no purpose at all and you are not left to yourself.

Meaningless, Remember, there is an appointed day on which Allah will Himself judge and give command. He who is deprived of Allah's mercy and put away from paradise will be at a loss and is unfortunate. The breadth of paradise is like all the earths and heavens. Do you not know that tomorrow he will be safe from punishment who has in his heart today fear of that day, the day of resurrection, and who gives up this fleeting world for the abiding hereafter. He spends lavishly to get that. Look! Those before you have perished and you now represent them. You two will be eliminated. Others will replace you and this is to continue till the entire world will be wound up. All people will come before the Best of Inheritors.

O you people! Consider! Day by day you are drawing near your death. You are going on your feet towards your grave... your time is getting over.

You will be buried in pits where you will have no bedding and no pillow. Your friends and companions will be separated from you and reckoning will commence. You will have your deeds but what you leave behind belongs to others. You will depend on pieties and be punished for sins.

O slaves of Allah, fear Allah... Be prepared for the reckoning."

Having said that, he began to weep. He put the edge of his covering sheet on his face and sobbed. The audience also sobbed loudly.

According to Ibn Abu Hatim رحمه الله in his compilation, a man who was pestered by a jinn came to Abdullah ibn Mas'ud رضی الله عنه. He recited the verses from... افحسبتم to the end of the surah in his ears (115 to 118). The man recovered. When the Prophet ﷺ was told of this, he asked,"Abdullah, what did you recite to him?" When He disclosed it, the Prophet ﷺ said, "By reciting these verses in His ears, you have burnt him down. By Allah if a believer recites these verses with firm belief on a mountain then that too, will move from its position."

Abu Nu'aym رحمه الله transmitted that the Prophet ﷺ sent an army, instructing them to recite every morning and evening: *(verse115)*

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

Did ye then think that we had created you in jest, and that ye would not be brought back to us (for ccount)? (24:115)

The Prophet ﷺ said, "My ummah will be safe from drowning if they recite on boarding the ships:

بِسْمِ اللّٰهِ الْمَلِكِ الْحَقِّ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ
يَوْمَ الْقِيَامَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌ بِيَمِيْنِهٖ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ
بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ۔

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَا بُرْهَانَ لَهٗ بِهٖ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ
اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿۱۱۷﴾ وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾

(139). If anyone invokes, besides Allah, any other god, he has no authority therefor; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through.

So say, "O my Lord! Grant forgiveness and mercy! For, You are the Best of those who show mercy!" (23:117-118)

Explanation: Allah warns the polytheists painting out to the lack of evidence in their support. Their reckoning will be before. Allah and they are not to get deliverance.

The Prophet ﷺ asked one man, "Who all do you worship?" He named Allah and certain others. The Prophet ﷺ asked, "Which of them do you know will help you in your difficulties?" He said, "Only Allah, Mighty, Glorious." The Prophet ﷺ asked, "Then why do you need the others? Is Allah not enough for you?" He said, "I cannot say about that but I hope to thank Him perfectly by worshipping the others too." The Prophet ﷺ said, "Allah is Glorified! What ignorance with knowledge! You know yet you pretend not to know!" He had no answer and no excuse but to give in, so he became a Muslim.

Thereafter, he used to say that the Prophet ﷺ convinced him that he should believe.

The last verse teaches a prayer. The word غفر (ghafara), when it is absolute, means: 'to erase sins and conceal them from the people' And, رحمة (rahmah) means: 'to keep steadfast on the straight path and enable to observe good speech and good deeds."

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِى السَّمٰوٰتِ وَ الْاَرْضِ وَ الطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَ تَسْبِيْحَهٗ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿۴۱﴾ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۴۲﴾

(140). See you not that He is Allah whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. To Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all). (24:41- 42)

Explanation: Mankind, jinns the angels, and the animals recite Allah's praise and glorify Him. In fact, the inanimate objects also do the same.

Elsewhere, too, in the Qur'an the same thing is stated: all the seven heavens and earths and whatever is in them all glorify Allah.

Everyone of them Allah taught the tasbih most suitable to their class. He also taught them the mode of salah appropriate to them. They are all different from each other class.

Nothing is out of Allah's knowledge. He is the All-Knowing and All-Seeing, Master of all.

On the day of resurrection, all will be presented before Allah and He will decide the case of everyone.

He alone is Worthy of praise.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ
مِنْ خِلَالِهِ ۚ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ
يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾
يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ ﴿٤٤﴾

(141). See you not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? – Then will you see rain issue forth from their midst. And, He sends down from the sky mountain masses (of clouds) wherein is hail. He strikes therewith whom He please and He turns it away from whom He pleases. The vivid flash of lightning wellnigh blinds the sight.

He is Allah Who alternates the night and the day. Verily in these things is an instructive example for those who have vision. (24:43-44)

Explanation: the initial light (one-layer) clouds pile up and become heavy, dense large combinations. Then they pour down rain. Winds blow and they make the earth worth while. Again, the winds raise up the clouds and pile them up and they pour down rain.

The mountain masses of clouds of hail rain them on earth.

Allah sends rain and hail where He likes with His mercy. They do not pour down where Allah does not like them to fall.

It could also mean that hail might destroy some crop at Allah's will. Those on whom Allah is Merciful are safe from hail.

Lightning too is very strong and it nearly takes away some eye sights

Days and nights are in His power. He prolongs one and shortens the other.

These are signs that demonstrate His power. He says that these things- creation of heaven and earth changes to day and night are lessons for the intelligent.

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰۤى اَرْبَعٍ ؕ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۴۵﴾

(142). And Allah has created every animal from water. Of them there are some that creep on their bellies. Some that walk on two legs. And some that walk on four. Allah creates what He wills. For, verily Allah has power over all things. (24:45)

Explanation: Allah created a varying number of creatures from (one and) the same water.

Reptiles creep on their bellies. Men and birds walk on their two feet that they have. Animals and quadrupeds walk on all fours.

Allah is All-Powerful. He does what He will and likes.

لَقَدْ اَنْزَلْنَاۤ اٰيٰتٍ مُّبَيِّنٰتٍ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۴۶﴾

(143). We have indeed sent down signs that make things manifest and Allah guides whom He wills to a way that is straight. (24:46)

Explanation: Allah has mentioned these wise commands and bright examples in the Qur'an. He has enabled the intelligent to understand them. He shows the straight path to whom He wills and guides him along it.

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ۙ﴿۱﴾ الَّذِيْ

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ۝

(144). Blessed is He Who sent down the criterion to His servant, that it may be an admonition to all creatures.

He to whom belongs the dominion of the heavens and the earth: No son has He begotten, nor has He a partner in His dominion. He created all things and ordered them in due proportions. (25:1-2)

Explanation: Allah mentions His mercy that the creatures may know His greatness. He revealed the Qur'an to His servant Prophet Muhammad ﷺ. He has mentioned His praise in the beginning of surah al-Kahf with the same attribute, that He is Blessed. He has used the word نزل nazzala which implies 'sending down again and again'. It is as He says:

وَالْكِتَابِ الَّذِىْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتَابِ الَّذِىْ اَنْزَلَ مِنْ قَبْلُ

The word انزل (anzala) is used for the earlier Books, but نزل (naazala) for this last Book, because the earlier Books were revealed all together but the Qur'an was revealed little by little as and when necessary.

The people could thus find it easy to practice and their hearts could be conditioned to believe it.

The disbelievers did ask why the Qur'an was not revealed all together. The answer is {that We may strengthen your heart thereby. And We have rehearsed it to you as a well-arranged gradual rehearsal... } *(25:32)*

This is why it is called Furqan. It makes truth distinct from falsehood and guidance from misguidance between good and bad, and lawful and unlawful.

The next words describe the Prophet ﷺ to. Whom the Qur'an was revealed.He is one who is constantly engaged in Allah's worship and is His devoted,sincere servant. This epithet (of servant) is the most supreme, and it is why whenever great favours are recounted, the Prophet ﷺ is described with this epithet. Examples are the mention of mi'raj (ascension to the heaven on a night).

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ.....

{Glorified be He who carried the servant by night from the sacred mosque to the remote mosque (of Jerusalem)...} (17:1) - And when Allah's servant stands in worship of Allah...

The same epithet is mentioned when revelation is refered to and when the coming of the angels to him is stated.

The next words direct the Prophet ﷺ that the noble Book is revealed to him that he might become an admonisher to all creatures. (The translation attributes the Pronoun to the Book- it may admonish.') It is a Book of perfect wisdom and guidance. It is:

Mufassal muazzam, mubin, muhkam.

No falsehood can come at it from any side. It is sent down by the wise and praise worthy Allah.

The Prophet ﷺ is instructed to propagate in all over the worlds; He should warn everyone of Allah's punishment. His mission is to all who are under the sky and on the surface of the earth. He himself made it clear that he is sent to every human being whatever his colour. And he said, "I have been given five things which no Prophet before me was given. One of these is that hitherto every Prophet was sent to his own people, but I am sent to (all of them) the entire world."

The Qur'an too says:

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

{Say, O mankind! Surely I am the Messenger of Allah to you all.} (7:158)

The next verse says that He who revealed the Qur'an and sent His Messenger is Allah. He is the only Master of heavens and earth. He simply says that which He intends to do, "Be!" and it transpires at that very moment. He gives life and causes death. He has no children and no partner. All are His creatures whom He sustains. He is the Creator, Owner, Lord, Sustainer and worthy of worship of all.

He determines everything in due proportion.

وَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْئًا وَّ هُمْ يُخْلَقُوْنَ وَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا يَمْلِكُوْنَ مَوْتًا وَّ لَا حَيٰوةً وَّ لَا نُشُوْرًا ۝

(145). Yet have they taken, besides Him, gods that can create nothing but are themselves created. They have no control of hurt or good to themselves, nor can they control death nor life nor resurrection. (25:3)

Explanation: The ignorance of the polytheists is that they ignore the Creator and adore false gods who cannot create even a wing of a mosquito. They themselves are Allah's creation. If they cannot do good to themselves how may they help or harm others? They have no say no death and resurrection.

Only Allah is the Creator. He gives life and death and will resurrect all creatures on the day of resurrection. It is the same for Him to create one or all, to recreate one or all. His command takes effect in a moment.

It will be only one call and all creatures will stand before Him. This is also stated in another verse.

He is the true God. There is no one else worthy of worship. Nothing can happen if He does not wish it to happen.

He is Independent. He has no parents, no children, no peer, no minister, no associate. He is One. *(see surah al-Ikhlas #112).*

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾

(146). Have you not turned your vision to your Lord? How He does prolong the shadow! If He willed He could make it stationary! Them do We make the sun its guide.

Then We draw it in towards ourselves a contraction by easy stages.

And He is (Allah) Who makes the night as a robe for you, and sheep as repose. And makes the day (as it were) a resurrection. (25:45-47)

Explanation: Signs of Allah's existence and power are being mentioned. He creates many and diverse things. He causes the shadow to increase in length. It is said to be from dawn to sunrise. He could have made it keep one length.

If He made the night perpetual over you, none could bring the day... or, if He were to make the day perpetual over you, none could bring you the nights. (see verses 28:71 and 72).

Everything is known by its opposite. The sun is behind the shade or the shade is behind the sun. Gradually, then man draws the shade or the sun towards himself. As one shortens, the other lengthens and this change happens

rapidly. Then there is no shadow anywhere, except under shelters or trees...

Allah made the night for rest. It conceals you. Allah says: By the night and what it covers.

Allah made sleep a means of rest and peace. All movement is stopped and tiredness is removed.

Then as day comes people arise and disperse to work.

وَهُوَ الَّذِيٓ اَرْسَلَ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً
طَهُوْرًا ﴿۴۸﴾ لِّنُحْيِۦَ بِهٖ بَلْدَةً مَّيْتًا وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ اَنْعَامًا وَّاَنَاسِيَّ
كَثِيْرًا ﴿۴۹﴾ وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۵۰﴾

(147). And He is (Allah) Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky.

That with it, We may give life to a dead land, and slake the thirst of things We have created- cattle and men in great numbers.

And we have distributed the (water) amongst them, in order that they may celebrate (our) praise, but most men are averse (to aught) but (rank) ingratitude. (25:48-50)

Explanation: Before rain, the winds Blow heralding tidings of rain. These winds have some peculiarities. Some carry the clouds, some impregnate them, some move them, some are dry and moist ... they bring Allah's mercy to the people.

Some winds condition the land beforehand...

Allah sends down pure, clean water from heaven.

Thabit Bunani رحمه الله went out with Abu Al-Aaliyah رحمه الله during rain in Busra whose roads were very dirty during

those days. He offered salah on that road and Thabit رحمه الله raised his eyebrows. So, Abu Al-Aaliyah رحمه الله said that the pure water of heaven has purified it Allah says: We send down pure water from the sky.

Sa'eed ibn Musayyid رحمه الله said that Allah has sent it down pure. Nothing can make it impure.

Abu Sa'eed khudri رضی الله عنه said that the Prophet ﷺ was asked, "May we make ablution with the water of Bi'r Buda'as?" It is a well in which impurities and dog's flesh, etc. were thrown. He said, "Water is pure. Nothing makes it impure."

Once conversation in the assembly of Abdul Malik ibn Marwan touched the subject of water. Khalid ibn Yazid رحمه الله said, "Some water is from the heaven. Some water is what the cloud drinks from the ocean and thunder and lightning make it sweet, but it does not get the earth to grow anything. However, water from the heaven helps in growth of crop, etc."

Ikrimah رحمه الله also said that heavenly water is good for crop-"each drop of it." Or, they grow pearls in the ocean. It is: فی البر م وفی البحر در (on land wheat and in sea pearl).

Next, Allah says in the verse that He rejuvenate with it unproductive, barren and dry land. It turns green and fresh. It is as Allah says:

فَإِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ

{Then when We send down upon it water, it stirs and swells and grows every kind of beautiful herb...} (22:5 and 41:39)

Apart from that, the water is drunk by men and animals. Their fields and gardens are irrigated with it.

Elsewhere, the Qur'an .says that Allah brings them water even after they have despaired of getting it. And, "observe signs of His mercy, how He revives dead land."

Allah says that clouds come overhead but they burst only where He wants them to rain, there is wisdom and love in it.

Ibn Abbas رضی اللہ عنہ said that never is a year without rain compared to another year, but Allah sends it wherever He likes it and turns it away from wherever He likes. Men ought to have believed and been convinced of Allah's power to resurrect on seeing these signs. It should also be known that rain is withdrawn because of our sins. We should give up sins. But, instead of doing so, the people display utmost ingratitude.

According to a hadith in Ibn Abu Hatim, the Prophet ﷺ said to Jibril علیہ السلام, "I wish to know something about the clouds." He introduced to him the angel deputed over the clouds. He said, "We get Allah's command to drop rain at certain places a certain amount of drops. We obey that command." Some people show disbelief in matters of rain by attributing it to stars.

According to a sahih's hadith, once when it had rained, Allah's Messenger ﷺ asked his sahabah رضی اللہ عنہم, "Do you know what your Lord says?" they said, "Allah and His Messenger only knows." He said that Allah says, "Many of My slaves became believers in Me and many turned unbelievers. Those who said that it rains because of Allah's mercy have indeed believed in Me, and rejected the stars, those who attribute rain to stars, disbelieve in Me and are believers in stars."

وَلَوْ شِئْنَا لَبَعَثْنَا فِيْ كُلِّ قَرْيَةٍ نَّذِيْرًا ﴿٥١﴾ فَلَا تُطِعِ الْكٰفِرِيْنَ وَ جَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ﴿٥٢﴾ وَهُوَ الَّذِيْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّ هٰذَا مِلْحٌ

أُجَاجٌ ۚ وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَّ حِجْرًا مَّحْجُوْرًا ﴿٥٣﴾ وَ هُوَ الَّذِيْ خَلَقَ مِنَ
الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ؕ وَ كَانَ رَبُّكَ قَدِيْرًا ﴿٥٤﴾

(148). Had it been Our will We could have sent a warner to every centre of population.

Therefore, listen not to the unbelievers, but strive against them with utmost strenuousness of the (Qur'an).

He is (Allah) Who has let free the two bodies of flowing water: one palpable and sweet, and the other salt and bitter. Yet has He made a barrier between them, a partition that is forbidden to be passed.

He is (Allah) Who has created man from water. Then has He established relationships of lineage and marriage, for, your Lord has power (over all things). (25:51-54)

Explanation: Allah the Exalted could have sent a Prophet to every habitation. But, He sent only one Messenger to the entire world with instruction to preach to the peoples all over. So, he was to admonish them and warn those who disbelieve that their destination is hell. He was to make the people of Makkah and its surroundings aware and to tell all the people, "I am Allah's Messenger to all of you."

This is also in a hadith of Bukhari and Muslim. All the earlier Prophets were sent to their own people but he is sent to all mankind.

The next words forbid obedience to the disbelievers and prescribe a jihad against them. Another verse is:

يٰۤاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنٰفِقِيْنَ وَ اغْلُظْ عَلَيْهِمْ ؕ وَ مَاْوٰىهُمْ
جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿٩﴾

The Prophet ﷺ is ordered to wage jihad against the infidels and the hypocrites. (66:9)

The next verse calls attention to two kinds of water. They do not encroach into one another and each has its own use.

The tides also rise and fall during every month according to the moon's waxing and waning.

The Prophet ﷺ was asked whether ablution could be made with sea water. He said that its water is pure and its dead is lawful food.

The two seas are as though separated with a wall. They keep to their sides and retain their individual properties.

So, which of Allah's blessings will you deny? He made the earth peaceful and stable and placed rivers and seas in it and also raised mountains on it. Is there another god with Him? Most of the polytheists are ignorant.

The last verse says that man is made of a sperm... and is created with good proportions with a sound lineage and marriage relationship.

Allah's power is for you to observe.

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۭ وَكَانَ الْكَافِرُ عَلٰى
رَبِّهٖ ظَهِيْرًا ﴿۵۵﴾ وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ﴿۵۶﴾ قُلْ مَآ اَسْـَٔلُكُمْ
عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۵۷﴾ وَتَوَكَّلْ عَلَى الْحَيِّ
الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ ۭ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا ﴿۵۸﴾
الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى
عَلَى الْعَرْشِ ۚ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِيْرًا ﴿۵۹﴾

(149). Yet do they worship, besides Allah, things that can neither profit them nor harm them. And the misbeliever is a helper (of evil), against his own Lord.

And We sent you only to give glad tidings and admonition.

Say, "No reward do I ask of you for it but this: that each one who will may take a (straight) path to his Lord."

And put your trust in Him Who lives and dies not, and celebrate His praise, and enough is He to be acquainted with the faults of His servants.

He Who created the heavens and the earth and all that is between in six days, and is firmly established on the throne. Allah, Most Gracious, ask, then, about Him of any acquainted (with such things). (25:55-59)

Explanation: The idolaters are ignorant. They worship idols and without evidence continue to adore them, though they can neither benefit nor harm them. The mere argument of the idolaters is that their forefathers had been engaged in idol-worship. So they antagonize Allah and His Messenger ﷺ, hoping that their false gods would help them. But, finally, the men of Allah will triumph. Allah will help the believers.

The devil merely tempts the disbelievers against Muslims and prompts into their hearts hatred of Allah, and love of polytheism.

In the next words Allah tells His Messenger ﷺ that He has sent him to give glad tidings to the believers and as a warner to the infidels. He was asked to convey glad tidings of paradise to the obedient and warn those who disobey of punishment in hell.

He was instructed to let the people know that he claimed no reimbursement from them for his preaching.

His only intention is to obtain Allah's pleasure, and his wish was to guide the people.

He is asked to place trust in Allah Who is Eternal, Ever-living, Who will never die, Who is the first and the Last, the obvious and the Hidden, and knower of everything. He is ever abiding, the Living, the selfsubisting, Owner of all things, and the Exalted Lord. Regards Him as your Hope. He is One whom we must trust and turn to Him in all difficulty. He suffices and He is the Helper, the Supporter, the Giver of victory.

The Prophet ﷺ is told to convey what has been revealed to him. "If you do not do that then you have not discharged the duty of your office. Allah will protect you from the evil intentions of the people."

In one of the streets of Madinah, Salman رضی الله عنه prostrated himself to the Prophet ﷺ. So, he said, "O Salman, do not prostrate yourself before me. Only He deserves prostration Who lives forever and will never die. Go on glorifying and Praising Him." So, in obedience to him, Salman رضی الله عنه used to say always:

سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ

Worship only Allah. Trust Him only.

The Qur'an says:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ﴿٩﴾

{The Lord of the east and the west. There is no God but He. So take Him for (your) Guardian.} (73:9)

Worship Him alone and trust in Him.

Proclaim that we are slaves of Ar-Rahman and we trust Him.

The words of His creatures are not unknown to Him. Nothing whatsoever is hidden from Him. He is the Creator, Owner, Over-Powering. He alone gives sustenance to every living creature. He created the heavens and the earth in six days and then turned to the throne. The consequences of every planning are from Him alone and at His command and ordering. His decision is always true and correct.

He, Who is aware of Allah and of His attributes, should be asked about Allah's Majesty. Obviously, the Prophet ﷺ was the one perfectly aware of Allah's Being and His attributes. He is the absolute chief of all the children of Aadam عليه السلام in both the worlds. He never said even a single word on his own. Whatever he said was at Allah's command. Every attributes of his Lord that the Prophet ﷺ described is true and whatever news he conveyed are all true. He alone is the true imam.

All disputes can be reconciled only at his command. Whoever reports his saying is true and who speaks against him is accursed no matter who is. Allah's word is clearly and truly upheld that: if you wrangle on anything then refer it to Allah and His Messenger ﷺ.

Allah says that the decision on your disputes in Allah's.

And, He says: the words of your Lord, that are ture news and just in command and prohibition, have been enforced. It is said that this refers to the Qur'an.

The (idolators and) polytheists used to prostrate themselves before others. When it was said to them: prostrate yourselves before Ar-Rahman, they ask, "And what is Ar-Rahman? ... it increases their aversion. (25:60)

They reject Ar-Rahman as Allah's name. It is like the account of Hudaybiyah. The Prophet ﷺ said to the scribe

(who was writing the peace document), "Write بسم الله الرحمن الرحيم (Bismillahir Rahman ir Rahim). But, the idolaters protested, "We do not know Ar-Rahman or Ar-Rahim, Our custom is to say بسمک اللہم (Bismika Allahuma), so write it." (The Prophet ﷺ' s words mean: In the name of Allah, the Beneficent, the Merciful, and the idolaters' words mean: In the name of Allah.)

So, this verse was revealed:

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ط .....

{Say: Call upon Allah, or call upon Ar-Rahman... His are the most Beautiful names...} (17:110)

He is Allah and He is Ar-Rahman.

The idolaters protested, "Shall we go in for that because you say so?" their hatred increased.

As against this, the believers worship Allah who is Ar-Rahman, Ar-Rahim. They regard only Him as worthy of worship and they prostrate themselves to Him alone.

تَبٰرَكَ الَّذِىْ جَعَلَ فِى السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِيْهَا سِرٰجًا وَّ قَمَرًا مُّنِيْرًا ﴿٦١﴾ وَ هُوَ الَّذِىْ جَعَلَ الَّيْلَ وَ النَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ يَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿٦٢﴾

(150). Blessed is He who mde constellations in the skies, and placed therein a lamp and a moon giving light. And, He is (Allah) Who made the night and the day to follow one another: for such as have the will to celebrate His praises or to show their gratitude. (25:61-62)

Explanation: Allah is Omnipotent, He made the buruj in the heavens. These may mean the constellations of large stars, or they may be the guarding posts. But, the first opinion is more correct. Perhaps even the constellations are the guarding posts.

Another verse says: We adorned the lowest heaven with stars. It is like: We made the sparkling light-which is the sun.

And Allah made the moon that gives light, more than other lights but less than the sun's.

Prophet Nuh عليه السلام said to his people, "Do you not see that Allah has made seven heavens one above the other and made the moon a light and the sun a lamp?"

Day and night follow one another. This is Allah's decree that they follow. He said this at another place too.

And, elsewhere He said that the night covers the day and seeks it rapidly. Neither the sun overtakes the moon nor the night outstrips the day. The believers know the time of their prayers through this arrangement.

If you miss any deed at night, complete it during the day. And, any deed that you could not do in the day, redeem it in the night.

Allah spreads His hand at night so that the sinner during day time may make repentance at night.

One day, Umar رضی الله عنه was late in offering the salah of duha. When asked about it, he said that he had not been able to complete his night's rota, so he decided to make amends during the day. Then he recited this verse.

أَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَيْ
رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿٦٣﴾

(151). Or, Who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? (can there be another) god besides Allah? High is Allah above what they associate with Him. (27:63)

Explanation: Allah has placed such marks in the heaven and on earth that one has lost his way may get back on the right track whether he is on land or in sea.

It is as Allah says that people find their way by the stars...

Before the clouds pour rain, cool winds blow. People know of the impending rain by them.

No one else can do it besides Allah. No one has the power and He is free of all kinds of associates.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ
لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

(152). Your Lord does create and choose as He pleases: no choice have they (in the matter). Glory to Allah! And far is He above the partners they ascribe (to Him)!

And your Lord knows all that their hearts conceal and all that they reveal.

And He is Allah: there is no god but He. To Him be praise at the first and at the last. For Him is the command. And to Him shall you (all) be brought back. (28:68-70)

Explanation: Creator of the entire universe and Possessor full authority is Allah. There is no one to dispute with Him, to share with Him or to help Him. He does what He wishes. What He wishes happens and what He does not wish will not happen.

Ibn Abbas رضی اللہ عنہ and others reported that this verse is based on Allah's unity in creating everthing, ordaining

destination and decree and absolute authority. He has no peer at all. The verse concludes with this assertion.

Allah knows the thoughts concealed in hearts and minds exactly as open sayings are known to Him. Nothing is hidden from Him in the night or in the day.

He is the One God. There is no one besides Him, to whom the creatures may take their damands and to whom they might plead, there is no one, besides Him, in whom they might place hope.

Whatever He does is praiseworthy and He is Just and wise. No one can undo His commands or put off His intentions.

All of you will be brought to Him on the day of resurrection. He will reward the pious and punish the wicked on this day, and judge between the creatures.

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ
غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۷۲﴾

(153). Say, "See you! If Allah were to make the day perpetual over you to the day of judgement, what god is there other than Allah Who can give you a night in which you can rest? Will you then not see?" (28:72)

Explanation: It is Allah's favour on you that, without any effort on your part, He causes night and day to follow one another will perpetual regularity. If you had only night, or only day, you would become utterly helpless.

But, alas! You pay no heed. Admonition falls on deaf ears. You have eyes but you do not see these signs and favours of Allah.

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ النَّهَارَ لِتَسْكُنُوْا فِيْهِ وَ لِتَبْتَغُوْا مِنْ
فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۳﴾

(154). It is out of His mercy that He has made for you night and day- that you may rest therein, and that you may seek of His grace - and in order that you may be grateful. (28:73)

Explanation: another of Allah's favours is that He created both night and day. The night is for rest and the day for work to seek livelihood, for travel, for business and for agriculture.

You must, therefore, be grateful to your true Lord and worship Him in the day and in the night, and seek His forgiveness. These signs are that you take a lesson.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

(155).To Him is due the primal origin of the heavens and the earth, when He decrees a matter, He says to it, "Be", and it is. (2:117)

Explanation: This verse and the preceding verse reject the opinion of the Christians and their likes among the Jews and polytheists and idolaters. They attribute children to Allah. They are told that Allah alone is the Creator, Lord, Sustainer and Guardian. He cannot have a son - neither Uzayr عليه السلام nor Eesa عليه السلام. So, too, the angels are not His daughters. He has no consort, no equal and no partner - indeed, no one is like Him.

{They say: "The compassionate has taken to Himself a son." Certainly you have brought a thing hideous! (At it) the heavens are willnigh to burst and the earth to splite asunder, and the mountains to fall down in ruins, that they should ascribe to the compassionate a son. And it behaves not the compassionate that He should take to Himself a son. None is there in the heavens and the earth but he comes to the compassionate as a servant. Certainly He has comprehended them all, and has enumerated them with

(exact) numbering. And everyone of them shall come to Him on the day of resurrection, all alone.} (19:88-95)

A slave cannot be a son and this entire surah too is devoted to denial of it

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿١﴾ اَللّٰهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ۙ وَ لَمْ يُوْلَدْ ﴿٣﴾ وَ لَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿٤﴾

{Say, "The truth is that Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was He begotten. And equal to Him has never been any one.} (112:1-4)

There are other such verses in which Allah emphasizes His Oneness and rejects the false beliefs of the polytheists.

Sahih Bukhari has presented a hadith qudsi against the commentary on the verse *(2:116)*

Ibn Abbas رضی اللہ عنہ narrated that the Prophet ﷺ said that Allah says: "The son of Aadam forges a lie against Me though he has no authority to do so. He abuses me though he has no authority to do that. As for his froging a lie against Me, he believes that I cannot recreate him as I had created him before. As for his abusing Me, it is his saying (about Me) that I have a son. But, I am without blemish lest I take a wife or have a son!" *(Bukhari#4482)*

This hadith is also found in other books with a variation of words. *(Nasai #2077, 2078, Musnad Ahmad 2-317)*

Bukhari and Muslim carry also the hadith qudsi that the Prophet ﷺ said that no one endures as patiently as Allah does on hearing bad things about Himself. People ascribe children to Him yet He continues to feed them and give them security. Everything obeys Him and is subservient to Him and sincere to Him. Everyone will stand before Him on the day of resurrection and worships Him here.

If he says about anything "Be", then it beomes exactly as He wants it to become. All are obedient to Him and even if the infidels say, 'No!' yet their shadows are subservient to Him.

The Qur'an says:

وَلِلّٰهِ يَسْجُدُ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا.....

Everything in the heaven and earth prostrates itself to Him willingly or unwillingly.

Their shadows bow down every morning and evening. (13:15)

Allah created the heavens and earth without a previous example. He originated them. The dictionary meaning of bid'ah (from which is badi بديع) is to make something new.

Ibn Jarir رحمه الله explained this verse in an identical manner. Everything bears witness to His being the Creator and His unity. Even the Masih (Eesa) عليه السلام bears testimony to it. The Lord Who created everything witout a previous example and without parents, also created Eesa عليه السلام without a father. There is no reason, therefore, that you call him Allah's son. Allah says merely Kun (be) and it becomes! A poet says:

اذا ما اراد الله امرا فانما

يقول له كن قوله فيكون

It is simply His intention what brings about what He intends to create.

This verse explains tacitly that Prophet Eesa عليه السلام was born at the saying of that word Kun(be). His example in

Allah's sight is like Prophet Aadam عليه السلام whom He fashioned with clay and said, "Be!" and he was!

وَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۱۶۳﴾

(156). And your God is One God. There is no God but He, Most Gracious, Most Merciful. (2:163)

Explanation: He is alone in Divinity. He is the One God, the Independent, the self-Subsisting. No one is worthy of worship besides Him. This has been explained against surah Al-Fatihah *(in Tafsir Ibn kathir)*

The Prophet ﷺ said that the اسم اعظم (the Great Name) of Allah is in two verses:

(i) This one presented here *(2:163)* and

(ii) اللّٰہ لا الٰہ الا ھو الحی القیوم *(2:255)*

After this, evidence is presented for Allah's unity. Read it carefully:

اِنَّ فِیْ خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِیْ
تَجْرِیْ فِی الْبَحْرِ بِمَا یَنْفَعُ النَّاسَ وَ مَاۤ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ
فَاَحْیَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِیْهَا مِنْ كُلِّ دَآبَّةٍ ۪ وَّ تَصْرِیْفِ الرِّیٰحِ
وَ السَّحَابِ الْمُسَخَّرِ بَیْنَ السَّمَآءِ وَ الْاَرْضِ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ﴿۱۶۴﴾

(157). Behold! In the creation of the heavens and the earth, in the alternation of the night and the day, in the sailing of the ships through the ocean for the profit of mankind; in the rain the Allah sends down from the skies and the life that He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds that they trail like their slaves between the sky and the earth – (here) indeed are signs for a people who are wise. (2:164)

Explanation: Evidences of Allah's Unity lie in the high heaven with its shining stars, in the wide expanse of the earth with its mountains, oceans and kindred production of fruit and vegetables, and plains where you build your comfortable homes and earn a handsome profit. There also are the days and nights that follow one another and the ships that sail from here to there. There is rain too that revives dead and barren land and produces greenery everywhere and plenty of subsistence, fruit, vegetable. Animals, both large and small, are evidences too.

More signs are that He protects them, feeds them provides them shelter and drives the winds and sends rain where it is needed.

The intelligent see in these things signs of Allah's unity. They continue to remember and mention Allah all the time. Saying "Our Lord you have not created them in vain. You are Pure, without blemish, Preserve us from hell." *(3:190-191)*

Sayyiduna Abdullah ibn Abbas رضی الله عنه narrated that some people of the Quraysh met the Prophet ﷺ and said, "Pray to Allah that He turn the Mount Safa into a heap of gold, We shall buy horses and weapons from that. And we shall support you and believe in you, too."

He said, "Is that a firm assurance?" they asserted "Yes! A firm promise."

He prayed to Allah and Jibril علیه السلام came to him and said, "Your prayer is granted but if they fail to believe then they will receive such a punishment as has not been awarded to anyone till this day." The Prophet ﷺ trembled and submitted, "No, O Allah! Let them be as they are! I shall continue to invite them to You. If not today, some of them might submit to you at some time or other." Then this verse was revealed inviting them to observe signs of nature and Allah's unity.

Another tradition is that when the verse *(2:163)* وَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ -- was revealed (discussion #156), the idolaters asked, "How can one God manage all the universe?" So this verse (under discussion) was revealed.

According to some versions, when they heard that Allah is One, they asked for evidence, so this verse was revealed, describing the signs.

هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٦

(158). He is (Allah) Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. (3:6)

Explanation: Allah knows the secrets of the universe. He causes you to form within the wombs of your mothers as He wishes. No one is worthy of worship but He. He alone is the Creator. Even Prophet Eesa عليه السلام was His creature who bowed to Him in worship like any other human being. So, how can he be a god? The Christians allege that he is a god.

Elsewhere Allah says:

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ
ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِىْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِىْ ظُلُمٰتٍ
ثَلٰثٍ ؕ

{He makes you in the insides of your mothers, a make after a make, in a threefold darkness.} (39:6)

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۫
وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ
۝٢٦ تُوْلِجُ الَّيْلَ فِى النَّهَارِ وَتُوْلِجُ النَّهَارَ فِى الَّيْلِ ۫ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَ
تُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ ۫ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ۝٢٧

(159). Say, "O Allah! Lord of power (and rule), you give power to whom you please, and you strip of power from whom you please. You endue with honour whom you please, and you bring low whom you please. In your hands is all good. Verily over all things you have power.

You cause the night to gain on the day, and you cause the day to gain on the night. You bring the living out of the dead, and you bring the dead out of the living. And you give sustenance to whom you please without measure. (3:26-27)

Explanation: Allah says to His Prophet ﷺ to declare the might of His Lord, to thank Him and to entrust all his affairs to Him - to do this in the words of the foregoing verses.

There is warning in these verses and an expression of gratitude too. The Prophet ﷺ was taught these words and his ummah is also taught to pray in these words. Gratitude is expressed for Prophethood being transferred from the Banu Isra'il to the Arab, Quraysh, unlettered, Makkan Prophet, Muhammad ﷺ - Mustafa, the chosen one.

He was commissioned as the seal of Prophets عليهم السلام - the last of them and as Messenger to all mankind and jinn. He was bestowed with the good things of all earlier Prophets عليهم السلام and such merits and excellences as the earlier Prophets عليهم السلام were not given. They concern an awareness of Allah, His shari'ah, or news of the past and the future.

Allah disclosed to him all the facts of the hereafter. He let his ummah scatter from the east to the west. He also made His Prophet' s ﷺ religion and *Shari'ah* (divine law) superior all religions and codes of law of the past.

Allah's blessings descended on him. May He continue to send His blessings on him till the Last Hour, as long as days and nights keep following one another, *Ameen!* (33:56)

The verse under discussion states that Allah controls His creation and keeps changing (nights and days and conditions of His creatures).

Some people asked, "Why did Allah not reveal His word to a great man of the two habitations?" Allah rejected their demand, Saying.

أَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ

{What! Will they divide the mercy of your Lord?} (43:32)

"Is that so? While We divide their livelihood for the life of this world, raising some of them in rank above others, that some may take others in service." (43:32)

"Then, who are they to dictate to Us? Who are they to ask us why their man was not made a Prophet?"

"We know who deserves to be a Prophet".

Elsewhere, Allah says:

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ؕ

{Allah knows best where to place His message.} (6:124)

He also says:

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ

{See how We distinguish some of them above the others.} (17:21)

The next words of the verses being discussed say that Allah alone regulates night and day, prolonging one and shortening the other or making them equal. He has control over the earth and the heaven. The sun and the moon. He regulates the seasons of summer and winter. He brings out the dead from the living and the living from the dead. Examples are of fruit and crop from seed and seed from

fruit and crop, the palm tree from the date-seed and the date-seed from the date, a believer at an infidel's place and an infidel at a believer's place, a hen from an egg and an egg from a hen.

All these things are in His hand.

He may give too much wealth to some one as may be uncountable, or He may take away everything from someone. But, there is wisdom in all these things. They happen at His will.

According to a hadith in Tabarani Allah's great name is found in this verse *(3:26)*

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِی.....

When He is called by this name, He answers...

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Apart from a Muslim's responsibility to himself and his family, Islam imposes on him a responsibility to society. It is his duty to enjoin the reputable, or righteousness, and to forbid the disreputable or what is wicked. The Prophet ﷺ said that if this duty is not discharged then Allah will send punishment to all the people. He also said that when sin is commited on the land and he who sees it disapproves of it then it is as though he was not there. He also said, "If people see wrong being done and do not change it then Allah will punish them too with the wrong-doers." This book is the English translation of *Bikhray Moti* by Mawlana Muhammad Yunus Palanpuri . As its title indicates, it is a collection of brief ahadith and beneficial topics. They are borrowed from the Mawlana's personal note book in which he jotted down for his own memory any interesting useful topic that he came across. Since this is not a planned writing, no regular order or sequence is found or claimed.

We do hope readers will enjoy reading this book and we pray that it be beneficial to them. May Allah let the lives of our respected elders be great guides.

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